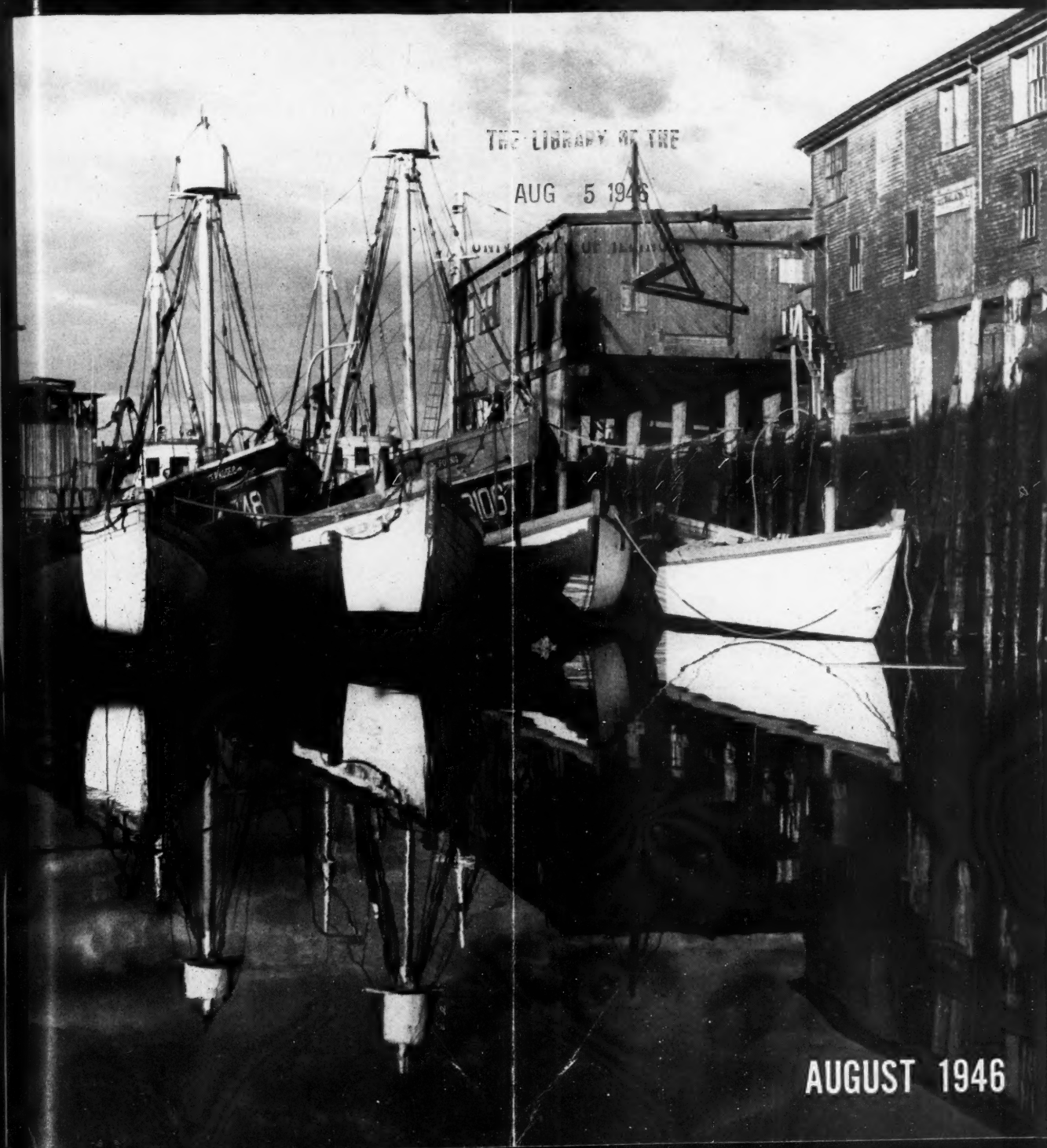


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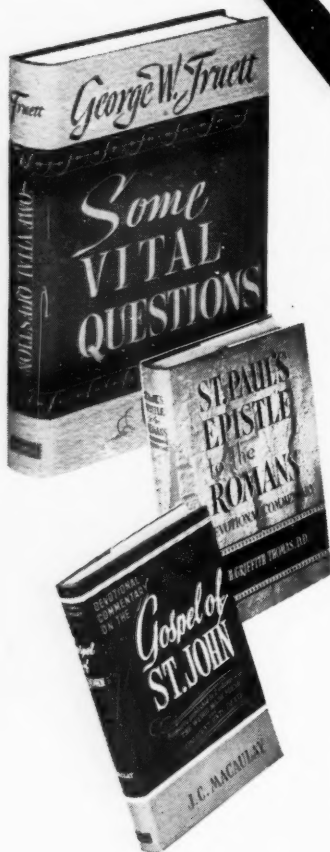
MONTHLY



AUGUST 1946

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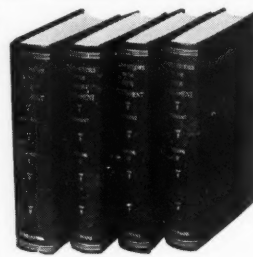
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August,

Moody MONTHLY

Published on the 25th of the month preceding date of issue. Devoted to Bible knowledge and interpretation; news and methods of world-wide Christian work; editorial comments on current events and conditions; inspirational verse and selected miscellany; catholic in spirit and outlook; evangelistic and evangelical; contending for the faith delivered once for all to the saints.

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Vol. XLVI

AUGUST, 1946

No. 12

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Not Laying

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Editorials

WILL H. HOUGHTON

Not Laying Again a Foundation

The figure of the spiritual house and its foundation in Hebrews 6:1, 2 is most interesting from many angles. But just now we would concentrate on the thought that once a foundation has been laid it is not to be laid again.

We criticize our modernistic, or so-called liberal, friends for trying to build the superstructure of Christian character without the foundation of a saving faith in Christ. Rightly so, for one must recognize in the spiritual as well as in the physical that a house cannot be built without a foundation.

It is sad, yes, tragic, to see people who seem to want their lives to be good and useful, and who may have a real desire to please God, building, building, building—character, conduct, a better world, a warless world, etc.—and having it all crash in their hands because they do not build upon that foundation than which none other can be laid, Jesus Christ the Saviour (I Cor. 3:11).

If we may change the figure (and Scripture so often does), we would urge on these mistaken and often disillusioned friends the obvious truth that a man cannot live until he is born. No more can a man live spiritually until he has been born again (John 3:3, 5).

However, our word in Hebrews is addressed to the believer, one who is born again, and so has laid the foundation of faith. Then there comes to him the temptation which perhaps is the bane of all Fundamentalism, to spend his time admiring, adorning, rejoicing over, yes, and frequently fighting about the foundation. He has it, there can be no doubt about that! It is the right foundation. No man can take it from him, but why doesn't he build on it the glorious house of Christian character, of growth in grace, of Spirit-filled life and service? "Let us go on," says the writer of Hebrews, "not laying again the foundation."

Leave the foundation, not in the sense of forsaking it, but in the blessed process of going on with the building. Very often the real foundation of a building doesn't even show, but the deeper it is hidden the higher the structure can be

built. Isn't it sad to see so often that those who have built on the foundation of Christ have used that mighty foundation to hold up a dismal little patch-work shack when God meant it to bear a magnificent building for His own glory!—H.L.L.

Old Rascals or Young Trees

Martin Luther often admonished young people and their parents to give attention to schooling. In "A Sermon on Keeping Children in School," he says a good word for teachers and encourages others to take up that worthy profession. We quote:

"I myself, if I could leave the preaching office and other things, or had to do so, would not be so glad to have any other work as that of the schoolmaster, or teacher of boys, for I know that this is the most useful, the greatest, and the best, next to the work of preaching. Indeed, I scarcely know which of the two is better; for it is hard to make old dogs obedient and old rascals pious; and that is the work at which the preacher must labor, often in vain. But young trees can be better bent and trained, though some of them break in the process. Let it be one of the greatest virtues on earth faithfully to train other people's children; very few people, almost none in fact, do this for their own."

Perchance that word will help some teacher who was ready to give it all up at the close of school in June to go back to do a finer and more earnest job this September. And perhaps some fine young man or woman will say, I too shall give my life to the noble work of teaching boys and girls. We need more Christian teachers everywhere.—H.L.L.

It Has Happened in America

She was the hard-working wife of a factory worker. With three children to care for, she couldn't get to the store early to stand in line with the others, and when she got there the meat and the bread were gone. She desperately tried other stores, pushing the baby buggy and leading her two little children. But there was nothing to buy to

feed her hungry family.

In her despair, she took her little family over to the bridge crossing the river. Telling Mary, eight, and Bernard, three, to push two-month-old Robert in the buggy across the bridge to the other side, she prepared to jump over the railing into the dark waters below. An alert bridgetender had watched the distracted mother and now he stepped in and restrained her. Her husband posted a bond with the police and brought her home.

Where did this happen? In Europe, or China? No, in Chicago, and on June 13, 1946. Oh, yes, we know that there were many other things for her family to eat. We know too that she should have met her problem with greater courage and faith. (I wonder if anyone had ever told her about Jesus the Saviour and about faith in God?)

But she was desperate, and there are thousands like her in America. We feel deeply for the needy of Europe and Asia, and we ought to share with them from our comparatively wealthy store of good things. But as we do we ought also ask ourselves, "What have we done to so upset the orderly processes of God in feeding the people of the earth as to completely disorganize and disrupt His good plan and muddle ourselves into confusion and despair?"

It is time that America turned to God in repentance and in shame and sought His face for forgiveness and cleansing and blessing. Perhaps we have quoted the words too often. Maybe they have become commonplace and boringly familiar. Christian, will you try to read them now as though you had never seen them before, and then obey them and receive the blessing? All right, here they are:

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (II Chron. 7:14).—H.L.L.

Who Needed Adjustment?

Before our young men and women returned from their service with the armed forces, psychiatrists, social scientists and others began to prepare us at home for their coming. We heard so much about their need of adjustment, that we almost feared the otherwise happy day when we should see them. Young wives became amateur psychologists, and even some preachers began to talk like mental healers.

Well, what happened? Some of them did need and still need sympathetic understanding. But for the most part, their coming has been a real joy to us.

Not a few of them lost out spiritually, but in almost every case they were those who went away with a weak or defective religious background. Those who really knew and loved the Lord have returned with their faith strengthened and their zeal for God deepened. At least it seems so to us, and we do get around a bit and meet people here and there.

Of this we speak with assurance. The

G.I.'s who have come, or are coming back, to Moody Bible Institute, have brought a real spiritual blessing with them. Chapel services have taken on new life; prayer, testimony, and devotional meetings have become livelier and deeper than ever (and that's saying a great deal); classes and teachers have been stimulated by their eagerness to learn and to grow in grace.

Who needed adjustment? We did, and we are getting it. God help us to receive it, appreciate it, and profit by it! Yes, and God help us not to dampen their ardor nor dim their vision! Welcome, G.I.'s; thrice welcome in the name of the Lord!—H.L.L.

Living in the Basement

We lived next door to them years ago and in another city. They were quiet, respectable people. The mother was a meticulous housekeeper who aired and dusted the lovely house daily. We noticed, however, that they always used the basement door. We saw no one in the living room unless company had come. The boys were thin and pale and the father looked none too happy.

Then we learned that they lived in the basement. The upper floors were for "show" and were not to be disturbed. This they did by choice, not necessity, as some have had to do in these trying days of house shortages. They wanted to live in the basement, at least the mother did, and she was obviously the head of that household.

They remind us of the multitude of people who choose to live all their lives in the basements of their personalities. On the first floor they have the light and attractive rooms of mental and aesthetic pleasure, but the library and music room stand empty. On the upper floor they have the spiritual conservatory where the love of God would shine in and make the flowers and fruits of Christian living grow, but alas, the shades have been drawn and all is dead and dismal there.

Where is the one who should use and enjoy this well-planned house of personality? He has gone down to live in the basement. He lives only for the body and for the satisfying of its desires, quite apart from the uplifting and transforming power of the upper levels of life, and with God left out of his thought and life.

Thousands of Americans live in spiritual basements. How sad! And what a challenge to us to lead them to Christ, who will transform their entire beings and give them grace and power to live balanced, attractive and useful lives—H.L.L.

Contending for the Faith

It is the evident responsibility of the Christian, and a privilege, too, to contend for the faith once delivered (Jude 3). But why do we have to contend with one another?

Recently I had a letter from a fine, earnest layman in another city. All of his life he has been a diligent worker in the vineyard of the Lord. Not long ago there came to his city a national convention of believers seeking to unite and strengthen the common testimony

of those who believe God's Word and love the souls of men. Shortly thereafter there came to that same city another national convention of a similar body with similar commendable aims and convictions.

Well, when the smoke had cleared away it appeared that the battle (locally at least) had ceased, my friend began to think and pray and try to figure it all out. The things he had seen and heard were so disturbing and confusing that he wrote for light, and alas, all that I could do was to sit down with him and share his chagrin and broken-hearted sorrow.

It is not now a question of who was to blame, or who did and said what and why. That is a serious question and the Lord will one day demand an answer to it. Our point now, however, is just this. The man who wrote the letter expressed the feeling which is becoming the conviction of increasing numbers of people when he said that his solution to the problem is to withdraw his support, his interest, his activity from all such organizations, denominational and undenominational, and spend all his time, energy and money on the local work for Christ. Who can blame him?

But where will these organizations with their commendable purposes and aims get their support, and with whom will they exercise their influence if the earnest and intelligent believers withdraw their interest. The answer is obvious and ought to give us an additional reason to quit fighting each other. We can't seem to give it up for the Lord's sake as we surely ought to do, but perhaps our personal interests will bring us up in short order. Hasten the day!—H.L.L.

"Can Divorce Separate God and Love?"

The title is borrowed from a column of advice to the lovelorn. Yes, I read it regularly for as a minister and an editor, I need to know what goes on in the minds and lives of people. Here is a girl whose devout mother tells her that whom God hath joined together no man can put asunder (Matt. 19:6), and that her proposed marriage to this man who is disposing of an English girl he married as a war bride will not be blessed.

And what does the oracle say to this needy young soul? Here's the answer, and a rather good one as such things go in this world. We quote from the *Chicago Daily News*:

"In the realm of human expediency, as established by the laws of society, there would exist no deterrent to honorable marriage to Mark, in the event he secures a final divorce decree from his present wife.

"Wherefore your mother's austere religious opposition to the plan, plus your anxious conviction of moral guilt in willing to be his wife even so, points up a problem of conscience or a question of dogma, neither of which is suitable subject for lay analysis.

"Since you were devoutly reared, and yet brought an open mind to Mark's of-

fer of marriage until your mother spoke firmly to the contrary, it may be that her views are more strict than the clergy's would be. Hence an ecclesiastical review of the situation seems advisable in the circumstances."

Aye, there's the rub! What will the clergy say? Well, that's the sad point of our editorial. The clergy for the most part have thrown overboard the teaching of God's Word concerning divorce, and many of them wink at almost anything in the realm of marriage and divorce.

We do not intend here to discuss the Bible teaching on divorce. Five minutes with a concordance and a Bible will bring that to light. But we should like to say that it is time that faithful preachers and teachers of the Word quit letting the worldly church push them around on this matter of divorce and stand true to their convictions, and above all to the Book.—H.L.L.

Wings for the Gospel

How much use can the missionary work of the church make of the airplane? Wherever Christian workers meet that is a subject for discussion. Well, here are some pertinent facts presented in a recent WMBI broadcast.

"You have heard missionaries tell about travel difficulties on the field—treacherous swamps, rapids, impenetrable jungles. From the tropics of Bolivia and the Belgian Congo to the Arctic regions of Alaska they tell of months and years of God's time wasted; precious books, food and medicine ruined; lives unnecessarily endangered and sometimes lost because of the extreme difficulties of transportation. Ox carts and dugout canoes, dog sleds and snowshoes have been, in many cases, the only means of evangelization, of freighting supplies, of ambulance service. And there has been a bitter price to pay in time, money and lives.

"Some missionaries have 'gotten up in the air about it'; literally, that is, they are using airplanes! In Borneo long hazardous journeys of six weeks have been reduced to an easy one and a half hours. A Bolivian missionary covered in just ten days an enormous area that would otherwise have taken almost a year to explore. His mission board says that with his airplane he does the work of six to ten workers. Wycliffe translators in Mexico say they are 'convinced that well-planned use of airplanes is absolutely essential for evangelizing inaccessible areas in this generation.'"

So the modern (in the sense of up-to-date) missionary wants to fly for God. Who will teach him? We have the answer. Under the direction of its own government-licensed flight instructor, missionary flight training is now available in Moody Bible Institute. Those new Piper training planes are ready. Students are enrolling now. The new day in missions has wings for the gospel.—H.L.L.

Thou Shalt Not Murder!

God's fundamental law of Exodus 20:13 forbids the taking of another's life. Murder is an awful sin in the sight

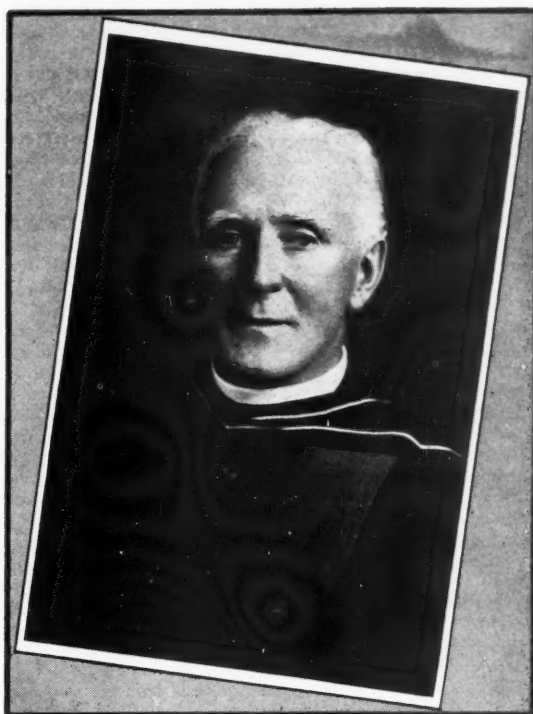
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Meet for the Master's Use

John 17: 19; Romans 12:1, 2

By Canon Robert H. A. Haslam, D.D.

God's power reaches a world in need through a consecrated believer. Are you an open channel for His blessings?



Canon Haslam of St. John's Cathedral, Saskatoon, Sask., was formerly a missionary to India with "Praying Hyde."

AS WORLD CONDITIONS and world needs confirm the seriousness of the world outlook, they also emphasize the splendor of the opportunity before the Church of God. Our hearts are solemnized and we are constrained to ask, "Who is sufficient to face the situation?" and to pray, "Lord, what wouldst Thou have me to do?"

In a world out of which the bottom seems to have fallen; in a world which, for the greater part, is unconsciously or subconsciously athirst for that which God alone can supply; in a world which sorely needs to be shocked out of its deathlike apathy to its hopeless condition, nothing but the impact of the power of God can awaken it and lead men to seek unto their God.

When we pause to consider how the divine power can be liberated and brought to bear upon the life of the world it is clear that it can only be through consecrated men and women, through those whose lives have been inwrought with the truth of God, those who are indwelt by the Spirit of God, men and women inspired by the vision of God and His divine purposes and made dynamic by the love of God—it is only through them that God can effect a change in the world of men.

We are here before God to be consecrated to Him and to the sublime task which He has commissioned us to undertake. Will you note that I said, "to be

consecrated," not "to consecrate ourselves." Consecration is God's work; ours can be only a dedication of ourselves for His consecration.

If, confronted with present world conditions and the world's formidable attitude of indifference to those conditions, we are tempted to despair, to lose heart and hope, may I recall a circumstance in the experience of D. L. Moody with which you may be familiar, but which will bear repetition and may well revive our fainting spirits.

When attending a believers' conference in Dublin, Ireland, he one day overheard a remark from one of God's servants, "The world has yet to see what God can do with a thoroughly consecrated man." Mr. Moody in his heart replied, "God helping me, I will be that man."

You know the sequel. He sought that consecration, and turned the world of his day upside down. Would to God that we all here, and more particularly the hundreds of young people in this church tonight, might make a like resolve in order that God might use you in "this great, pregnant hour of time."

Resolution is not enough. For such a consecration much more than human resolve is necessary. Resolves are so easily broken; resolutions are so soon forgotten. But divine consecration is constant, is permanent. It is grounded in God Himself. It is such we shall think of and seek. And as we seek it, may God the Holy Spirit throw light upon the path

and enable us to walk thereon, for Jesus' sake.

ON THE LAST NIGHT of our Lord's earthly ministry, spent with His disciples in the Upper Room and in the Temple, He offered the sublime and wonderful prayer in John 17. It was uttered immediately before He passed over the brook Kidron into the garden of Gethsemane, there to enter on the last stage of His redemptive mission. It has been called the high priestly prayer. It is a prayer of consecration both for Himself and for His disciples.

Could we but grasp the profound meaning of that prayer we should have learned the inner secret of divine consecration. From the beginning to the end of the prayer our Lord seems to bind the life and destiny of the disciple so inextricably with Himself that what He asked for Himself He also sought for them, in order that through them His mission to the world might be fulfilled.

Central to the thought of the prayer is this word: "For their sakes I sanctify myself, that they also might be sanctified through the truth," or truly sanctified.

Let us now reverently seek to follow the Lord's thought. "For their sakes I sanctify myself." The Greek word translated sanctify is used to express the consecration of a sacrificial victim, to set it apart as sacred to God. It is also used for the hallowing of a person for sacred work.

Message delivered at Founder's Week Conference, Chicago, February, 1946.

August, 1946

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When reference is made by our Lord to His consecration, the word is used in both senses. In John 10 we read that when the Jews accused Jesus of blasphemy because He claimed that He and the Father were one, Jesus made answer: "Say ye of him, whom the Father hath sanctified [consecrated], and sent into the world, Thou blasphemest; because I said, I am the Son of God?"

Here is a reference to our Lord's first consecration, when the Father set Him apart and hallowed Him for His sacred task of world redemption by the anointing of the Holy Spirit. We recall the event of His baptism and the descent of the Holy Spirit, but more particularly our Lord's confession when He applied to Himself the word of the prophet Isaiah: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and the recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord" (Luke 4:18, 19). That unction was the Father's consecration to the world task.

THE ONE DISTINCTIVE MARK of the Father's consecration of His Son was that He who had from eternity existed in the form of God, whose manner of existence was that of Deity, came on His mission as the bondsman of God the Father. The characteristic of a bondsman is that he has no rights of his own.

Listen to our Lord's own words in this prayer: "I have glorified thee on the earth: I have finished the work which

thou gavest me to do . . . I have manifested thy name unto the men which thou gavest me . . . All things whatsoever thou hast given me are of thee . . . I have given unto them the words which thou gavest me . . . The glory which thou gavest me I have given them . . . they . . . whom thou hast given me."

Everything our Lord did, every word He spoke, every manifestation of His character was from the Father. He and the Father were one. But during His earthly ministry He was in all things subject to the Father.

When Paul wrote to the Philippians that He who existed in the form of God emptied Himself, it was by no means a discarding of His divine attributes, but rather as Paul states, the assumption of the position of the bondsman to the Father. In everything—in thought, in word, and in deed—He maintained that attitude throughout His ministry. He did not divest Himself of His divine powers, which He exercised under the Father's direction from time to time, but He surrendered the independent use of His attributes and became in all things obedient to the Father. That in a very real sense was a part of His consecration, as it is a condition of all true consecration. We term it absolute surrender.

The outcome of that consecration by the Father was the birth of the Church. His disciples who received Him, who knew and believed that He had come from the Father, were the fruit of His mission. It was that group for whom He prayed. It was concerning them He said: "For their sakes I sanctify myself, that they also might be sanctified

through the truth." The consecration He received of the Father they too were to receive. And the important point for us to remember is that we too are partakers of the same, for this prayer is for us as it was for His immediate disciples.

FOUR MARKS OF DISCIPLESHIP are evident in this prayer.

First, the disciples were *the joint possession of the Father and of Christ*. "I pray for them . . . which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them."

The recognition that we who have believed belong to God and His Christ, that we are not our own, is a very real element in our consecration. It is the acceptance of our position as bondsmen of God. That makes us eligible for His consecration.

Secondly, they were *the joint recipients with Christ of the divine commission*. "As thou hast sent me into the world, even so have I also sent them into the world." Observe that little word "as." It signifies that the disciples shared not only the Lord's commission, but also His spirit; that they were the hallowed bondsmen of God, utterly given to God the Father to do His work, speak His message and manifest His character.

"As thou hast sent me . . . even so have I sent them." This sharing of His spirit is a part of the preparation for full consecration.

Thirdly, *they were bound together in the bond of the divine unity*. I pray for all those "which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us."

There is the secret of true unity, that each one should be united to God through Christ by a living, obedient faith. Surely this is an element for true consecration—our unity in Christ and with one another. There can be no endowment of the Holy Spirit where there is division and discord among His followers. Union with Christ and with one another is the normal condition of consecrated Christians.

Then finally, Christ says of them *that they are the partakers and the purveyors of divine love*. I pray "that the love wherewith thou hast loved me may be in them, and I in them." That love is the conquering power in the truly consecrated Christian.

As this discipleship was the outcome of the Father's consecration of the Lord Jesus to His great mission in the world, the fruit of our consecration is to be the same as we share the commission.

NOW LET US NOTE the words of our Lord as He speaks of His consecration of Himself in the prayer: "For their sakes I consecrate myself that they may be truly consecrated." What could He mean by this consecration? Had not His whole life been one of consecration, devoted to the Father, to the world and to man's salvation? But now He speaks of His own act. "I consecrate myself."

[Continued on page 777]

Moody Monthly



Yuccas in bloom. At night the individual flowers open and the Yucca moth comes to fertilize them. Muench photo.





The Revelation in a Son



Hebrews 1:1-4

BY REV. PETER HOOGENDAM

Hear the voice of God . . .
see the vision of His Son . . .
and victory is yours!



In verses 2 and 3 we have already seen things stated concerning Jesus Christ, these things being in themselves seven grand proofs of His deity (see July MOODY MONTHLY). Let us go over them again for a moment.

1. He is God's final mouthpiece.
2. He is the universal heir.
3. He is the creator of the ages.
4. He is the effulgence of God's glory.
5. He is the express image of His person.
6. He is the upholder of all things.
7. He is joint sovereign with God.

This is the One who put away our sins. Think of it! The work of taking away the sin of the world was one to which no creature was equal; but Christ did it. Christ's glory in relation to His people is now made known: "When he had by himself purged our sins, sat down on the right hand of the Majesty on high" (Heb. 1:3).

It seems that every word here is full of meaning. It is the key to the entire epistle. It directs our gaze to Christ in His new and wondrous character as our sin-purger, seated on the throne of God. The Lord, having done His work on the cross, is seen to have obtained His right-

ful place. He who undertook to put away our sins has so thoroughly done it, that He is up there without them, seated on the right hand of the Magnificence on high. In the latter part of verse 3 we see the three outstanding facts that combine to make up the substance of the epistle.

THE PERSON—"He, by himself."

Jesus is more than a teacher, and His gospel more than a philosophy of words. Man, being a sinner, is shut out from God's presence, and he therefore needs someone to approach God on his behalf. This Mediator man has in Christ, and the efficacy of His sacrifice is chiefly due to the infinite dignity of His person.

This Person is everything to the believer; He is indeed pre-eminent. It is most instructive to see how the greatness of the greatest is made to pale and vanish in the light of His superior glory and majesty.

The angels are brought into view in chapter 1, but only to bow in lowly worship at His feet. In chapter 2, man in his original beauty and dignity is seen, but only as a fleeting glimpse and shadow of Jesus. Moses is mentioned in chapter 3, but only as a faithful servant in all his house, while Christ towers above him as the Son over His own house. And in chapter 4 Joshua appears, but only to show how inferior he was to Jesus the Son of God.

Aaron stands forth in chapter 5, only as a stepping stone to the Son, who became the author of eternal salvation to them

Lake Louise, Banff National Park, Canada

that obey Him. Abraham is named in chapter 6, but only to show how strong is the consolation and how sure the hope of those who have Jesus as their forerunner and herald within the veil. Melchizedek passes across the scene in chapter 7, but only to point to Him who was made a Priest after the power of an endless life.

In chapter 8 the old covenant, proclaimed amid the pomp and pageantry of Sinai, is exchanged for the new covenant, confirmed in Him who is set on the right hand of the throne of the Majesty in the heavens. The Tabernacle with all its imposing ritual, mentioned in chapter 9, is said to gather all its significance from its typical relationship to Jesus, who by His own blood entered once into the holy place, having obtained eternal redemption.

In chapter 10 every priest standing daily ministering through all previous history only proved our great need of this Man, who after He had offered one sacrifice for sins forever sat down on the right hand of God. The heroes of the Bible, forming God's loved gallery of portraits, are brought before us in chapter 11, but only to bid the believer in chapter 12 to look away from this picture unto Jesus, who is revealed as "the same yesterday, and today, and forever" in chapter 13.

How nicely some one called this Epistle to the Hebrews the "Transfiguration Epistle." For when we are through reading it we see no man save Jesus only! In this precious book we see the most illus-

trious persons and the most venerable institutions give way to One who was infinitely above and beyond them all in the dignity of His divine nature and in the value of His atoning work.

THE PURIFICATION—"purged our sins."

There are at least five aspects under which the death of Christ is set forth in this Epistle to the Hebrews.

(1) Christ died as coming under the common law of mortality (Heb. 9:27).

(2) Christ died as necessary to the execution of His will bequeathing an inheritance (9:16).

(3) Christ died as the climax of a disciplinary process by which He was fitted to be the spiritual leader of men (2:10).

(4) Christ died as reversing the law that sin and death are necessarily connected, His death being that of a sinless man (2:14, 15).

5. Christ died as a priestly act of sacrifice (10:14); and that is the cardinal point throughout the whole epistle.

The Word was made flesh, and then offered up Himself as a sacrifice for sin, being thus Priest and Victim all in one. He made purification of sins, to do away with the pollution which the sins of men had brought into the world. The same noun is used in Exodus 29:36, "a sin offering for atonement" (cf. Lev. 16:19, 30). Cleansing is the main theme of this epistle, such a cleansing as could be procured only by our great High Priest, the Lord Jesus Christ.

The following hints in tracing the development of this ruling in Hebrews is suggested by Westcott. The passages referred to prepare for, expound and apply the doctrine.

1. Preparatory:

The incarnation of Christ is the foundation of His priesthood (2:17, 18).

The subject is of such importance as to require careful consideration (3:1, 2).

Recapitulation as a transition to the detailed treatment of the truth (4:14-16).

2. Characteristics of Christ's high priesthood:

The characteristics of the Levitical high priesthood were realized by Christ (5:1-10).

The priesthood of Christ after the order of Melchizedek (6:20-7:19).

3. The work of Christ as High Priest:

The scene of Christ's work a heavenly and not an earthly sanctuary (8:1-6).

Christ's atoning work contrasted with that of the Levitical high priest on the Day of Atonement (9:11-28).

An abiding efficacy of Christ's one Sacrifice (10:1-18).

4. Applications of the fruits of this to the believers:

For personal use (10:19-25).

Privileges and duties of the Christian Church (13:10-16).

Because of the pagan conceptions of priesthood which prevail in Christendom, and by which our minds are leavened, we need to be reminded of something of great importance at this point in our study. This was learned many years ago from some of the great writers on Hebrews, and has helped greatly in a better

understanding of the whole spistle. It is this:

By the blood of the Passover Lamb, Israel had been redeemed in Egypt; by the power of God they were brought through the Red Sea and were permitted to see the destruction of the power that had kept them in bondage; then by the blood of the covenant they became a holy people and had the right to approach God in worship.

All this was Israel's before Aaron was appointed to the office of high priest. Now Aaron's appointment was but for one thing; it was to maintain the people of Israel in the enjoyment of the bless-

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Prayer Was Made Earnestly

By Anne Catherine White

Have you prayed today, my brother,
For a world distraught and torn?
Did you sue for heaven's mercy
On men's souls, unsaved, forlorn?
Were the woes of Jewish sufferers
And the testings of the saints
Borne at early morn or noontide
To that throne which bars no plaints?

These are days for intercession,
Times when Christ's cohorts must stand
One united phalanx, suppliant;
For the Opposer fills the land,
Sending out his myriad legions,
Making God's elect to quail,
Permeating hearts with hatred
Till the earth is in travail.

Have you prayed today, O Christian?
Lay all selfish plans aside,
Give yourself to intercession:
Plead that saints be fortified;
That His chosen people, Israel,
Learn to know their Holy One;
Ask that God His program hasten
To the coming of His Son!

★ ★ ★

ings secured to them by redemption and to keep them in a path of separation and holiness to the Lord.

The significance of this is that it is a type of the work of Christ as our great High Priest. All the blessings of redemption were secured to us before He became our High Priest, and His entire work as Priest is to maintain us in the enjoyment of the blessings of our salvation and to keep us in the path of separation from the world and in holy fellowship with God.

The present work of Christ in heaven may be outlined in the following manner: As the Mediator, His work is to reconcile the sinner to God.

As the Advocate, His work is to restore the sinning child to the Father.

As the Priest, His work is to restrain the saint from sinning.

This last thought is the one that runs through the whole epistle. God not only saves His people in their sins, but He saves them from their sins, teaching

them that sin has no longer the power to enslave them (see 7:25, etc.).

THE POSITION—"sat down on the right hand of the Majesty on high."

By Himself Christ made purification of sins. There was none with Him, and there could be none, for all was between Himself and the God He came to glorify. Sinking into those inconceivable depths for our sins, He was raised to the place which He now has on the right hand of the Magnificence on high. He has gone down low, but He has been raised up that He might fill all places, bringing in everywhere the grace which makes the saved sinner the very righteousness of God in Him.

Four times we read in this epistle that Christ "sat down." Thus we are presented with a fourfold view of the One now seated on the throne.

(1) Christ is enthroned as the Purger of sin (1:3). Christ sits at the right hand of God as the One who has once for all grappled with the great question of sin, and settled it to the entire satisfaction of God. He sits there now as One who is invested with sovereign power (cf. Ps. 110:1; Matt. 28:18), and is now able to save sinners because He has put everything on a redemptive footing.

(2) Christ is enthroned as the peculiar High Priest (8:1): "We have such an high priest." Never before was there a priest who sat on a throne, and yet we have such a High Priest seated on God's throne. There He intercedes to save the saved from being overwhelmed, and to succor and keep them from being faint-hearted, until He has them all with Him. The throne of Majesty becomes through His session thus relatively the throne of grace (cf. 4:16).

(3) Christ is enthroned as the Perfecter of the sanctified (10:12). He has offered up one sacrifice for sins in perpetuity. According to the value of the offering, so is the measure of the offerer's acceptance before God. By faith we are identified with the perfect sacrifice of Christ, and being thus perfect in our standing before God we are sanctified perfectly.

(4) Christ is enthroned as the Pattern Example (12:2). He is the Beginner and the Perfecter of the path of faith. He began, He went on, and ended His life here upon earth, trusting God. What did Christ gain by that? See Him now on the throne! Now we hear His voice saying unto us, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (Rev. 3:21).

IN CONCLUDING this portion of meditation, let us gather two or three thoughts.

We hear a voice. It is God speaking to us in His Son. God still says, "This is my beloved Son, hear ye him." Therefore, we ought to give the more earnest heed to the things which we have heard. Do I often hear that voice speaking to my soul? It speaks wondrous peace and matchless grace; how then can I afford

[Continued on page 778]

"After Many Days"

By Rev. Harold B. Street

Cast thy bread upon the waters: for thou shalt find it after many days.—Ecclesiastes 11:1

I'M THOROUGHLY ENJOYING the instruction and the fellowship at Moody, but I do get lonesome for my little boy," was the remark of Mrs. Yaichi Suzuki as she met Mrs. Street between Institute buildings one day.

"Come over and have dinner with us some day," said Mrs. Street. "That might help a little bit, for then you can be with our children."

Thus began a friendship that continued through Moody days. Mr. and Mrs. Suzuki came to our home frequently and stayed with our children while we were engaged in week-end meetings.

FIFTEEN YEARS PASSED without having word from the Suzukis. One day I received a phone call and the person on the other end of the line said, "I am one of a group of born-again fellows out at Fort Snelling in the United States military service. We have a weekly Bible Class; but we have felt among ourselves that there is a more practical aspect to the study of the Word of God than just gorging ourselves with its precious truths. We have been thinking about supporting a missionary. Would you come out and talk to us?"

I was interested at once and asked for more particulars. The man who was calling said his name was Sam Tamashiro and the Bible study group was composed of eight Japanese-Americans.

Arrangements were made for a meeting and the showing of some motion pictures from Africa. These eight boys were splendid Christian young men. Sam had been the instrument in God's hands for winning five of them to the Lord Jesus. After we had talked about the need in Africa, and they had seen in the pictures some of the physical and moral conditions, the boys decided they would make the matter of their supporting a missionary a subject of prayer and let me know their decision.

When Sam followed me out to my car, he confided to me that he was anxious that these boys become thoroughly grounded in the Word of God and acquire a missionary vision, because he anticipated that many, if not all of them, would one day be in Japan. He felt that for probably four or five years following the American occupation of Japan, antagonism toward all white people would make the return of missionaries to Japan quite impossible. "But," said he, "if we fellows are there, we can serve in the capacity of missionaries until such time as the white missionaries can come to again resume a real evangelistic effort."

I inquired concerning Sam's background of training and experience. He had lived most of his life in Hawaii and

had had two years in Bible school there, having as an instructor a former missionary with whom we had been associated on the field. When I made inquiry concerning the instrument which God had used to win him to the Saviour some five years before, he replied that he had been won to the Lord by his sister, who in turn had been won by Mrs. Suzuki.

After a few weeks of waiting, I sent to this group of Japanese-American boys the name of a young missionary stationed in French West Africa, for their prayerful consideration for support. A few days later, the following letter was received from the secretary of the group:

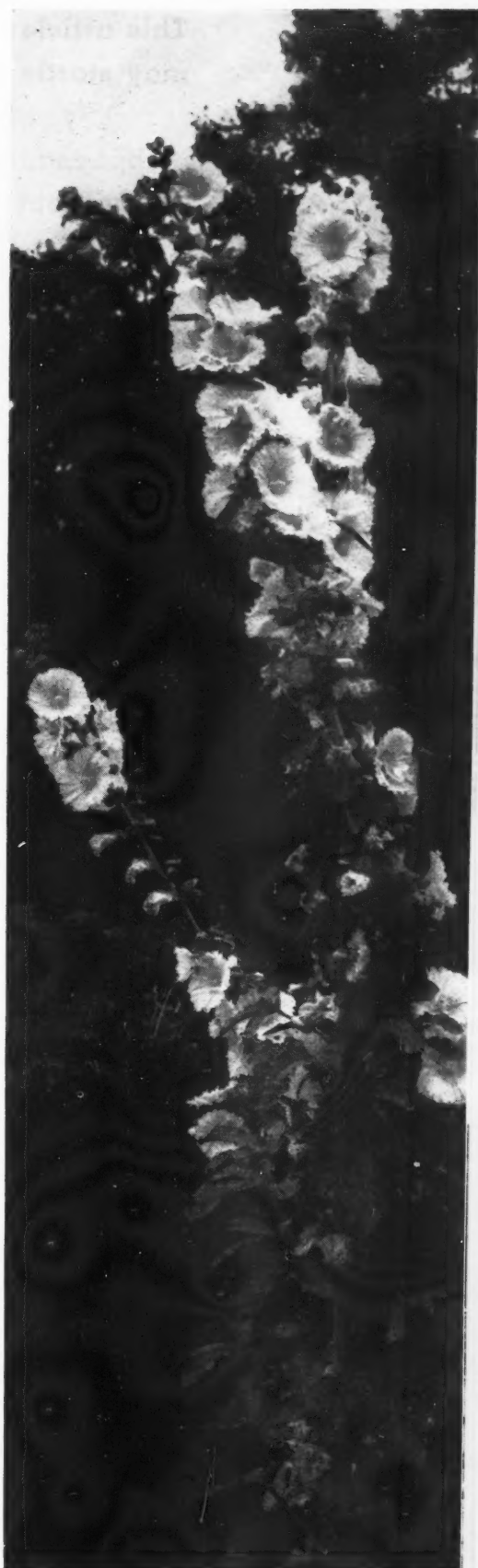
"We have been much in prayer about giving support to a missionary on a foreign field, and your recent letter, we are confident, is an answer to our prayers. We believe it is the Lord's leading that we support Gustav Fredlund, of French West Africa, and are enclosing our gift for his first month's support. We are trusting the Lord that we might faithfully continue in this small way to help spread the gospel."

The boys had decided, since they probably would not be together in one group for long, that they would send their monthly gift direct to the New York office of the mission, from which office the support of their missionary would be sent on to Africa.

THE WORD OF GOD was faithfully sown in the heart of a Japanese girl in the classrooms of the Moody Bible Institute. There she became trained in the skillful handling of the sword of the Spirit. Years later, the effect of this training was felt in Hawaii, in America, in Africa, and doubtless will be felt in Japan.

"I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. . . . For we are laborers together with God. . . . Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward" (I Cor. 3:6, 7, 9, 13, 14).

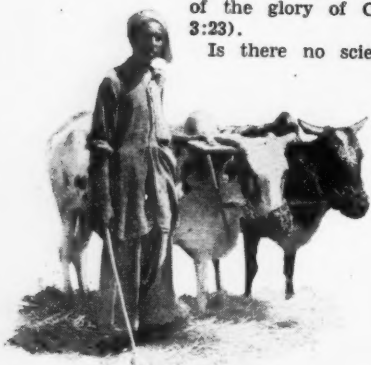
Worry is not only a sin against God, it is a sin against ourselves. Thousands have shortened their lives by it, and millions have made their lives bitter by dropping this gall into their souls every day. Honest work very seldom hurts us; it is worry that kills. I have a perfect right to ask God for strength equal to the day, but I have no right to ask Him for one extra ounce of strength for tomorrow's burden. When tomorrow comes grace will come with it, and sufficient for the tasks, the trials, or the troubles.



Mr. Street is deputation secretary of the Sudan Interior Mission.



This article
may startle
you,
but read
without
prejudice
and you may
learn
something
new!



THE BIBLE, the revealed Word of God, recognizes the oneness of the human species; that is, there is in this sense but one race, for God made all men of one blood. That is scientifically true. If you should stand in front of a map of the world and point to any spot on the map, except oceans, there you would find someone with your very own blood type, be he Negro, Eskimo, Malayan, Polynesian or American Indian.

The Bible also says that we have a common ancestor in Adam and Eve, and families of men have grown from them. Science points to a common ancestry for all men by demonstrating that the delicate mechanism of the brain, eye, and the bones of the feet couldn't happen in just the same way more than once.

Neither the Bible nor science recognizes racial superiority, inferiority or prejudices (racism). The Lord Jesus Christ did not say: "Come unto me, all ye of the white race only," but the Creator of the world and of men did say, "Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28). Neither are there moral differences with Him, "for all have sinned, and come short of the glory of God" (Rom. 3:23).

Is there no scientific basis

for the three races then? Yes, though only for generalization and convenience of studying large groups, mankind has been divided into three major groups based upon hair types: Mongoloid (yellow race), Caucasoid (white race), and Negroid (black race) (C. Wissler, *An Introduction to Social Anthropology*).

Three races would imply three pure (unmixed) racial types according to the Ideal of the Linnean system. Nowhere is this ideal found, for the simple reason that there is no pure race. It is true that we can make broad generalizations; for instance, that the Trondhjem Norwegians are blue-eyed blonds, and according to eye, skin and hair types are of the white race and opposite to the dark-eyed, dark-skinned and woolly haired members of the Ewe tribe of the Negro race in Africa.

But what about the dark-skinned Hindus of India who are also Nordics, and the dark-skinned Moors and Ethiopians who too are members of the white race? You readily see the problem is complex, and that we need more than one trait—skin color—to determine a race.

Anthropologists have set up seven physical traits which are hereditary to determine a race: height, head form, eye color, hair type, amount of body hair, shape of the jaw (prognathism), and skin color. Because there are no real determinants for race some physical anthropologists have described *homo sapiens* as having from one to one hundred and twenty races, depending on what each thought was the proper physical trait which makes up a race. You and I could take any determinants and set up "races" by showing how these traits react upon different peoples.

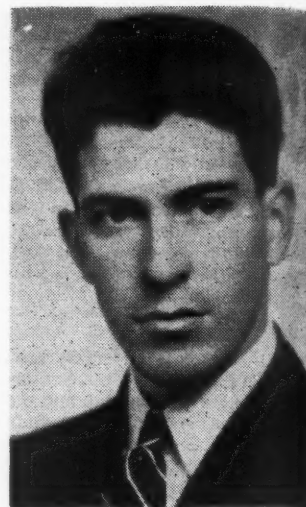
As Jaques Barzun suggested in *Race: A Study in Modern Superstition*, one might use "arthritic," "asthenic," and "syphilitic" as determinants with just about as much sense as any other set of characters (for all mankind could be "broken down" into each of those three categories).

Again, if we think of three separate races, we fall into the error of evolutionary thinking, for three races implies separate origins for each race, and each race to be placed in an evolutionary sequence. It implies that the Negro race (according to the evolutionists), is on the bottom of the evolutionary ladder, followed by the yellow race; and at the top, lording it over the rest in his superiority, is the white race.

Realizing the foolishness of this position, other evolutionary racists have gone to the other extreme of "Y" type evolution, theorizing that man and the great apes had an ancestor in common, the missing link—which is still missing—making all nature blood-related.

In the supposed evolution of man this led to Darwin's interpretation of the

A Christian View of Racial



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struggle for life by the survival of the fittest (favored races), and their hold on the economic, social and political worlds. This kind of thinking, in practice, led to the extinction of the aboriginal Tasmanians, and the enslavement of the Negro race by the evolutionary superior white race. Our superiority made it ethically legal! Nietzsche's superman is also a result of this kind of thinking, which led to the might-is-right philosophy of the Nazis. This has been recently demonstrated as not valid.

THE QUESTION WILL ARISE in your mind, if it has not done so already. What about Shem, Ham and Japheth as the originators of three separate races (Gen. 10, 11)? Is not that what the Bible teaches?

The commonly accepted interpretation of the early dispersions of Noah's sons, after the confounding of the tongues at Babel is: Shem and his sons inhabited the Arabian area; Japheth and his sons inhabited Assyria, and probably up into what is now modern Europe; and Ham and his sons dispersed into what is now Egypt and North Africa. In general, that interpretation for the dispersion of Noah's sons is correct.

Note that all the Bible teaches is the dispersion of three family groups and not the origin of three separate races.

On careful study of the biblical account

by George

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August,

Moody Monthly

ewf Race

by George R. Horner, M.A.

we find the interesting fact that Noah's sons are all members of various subdivisions of the white race: Japheth, Armenoid subdivision; Shem, eastern Mediterranean subdivision; and Ham, also of the Mediterranean subdivision.

Despite the dark brown color of the latter they are considered members of the white race. The brown color is a result of Negroid penetration, coming up from below the Sahara desert, since slave trading became profitable in pre-Roman times. Despite this infiltration there is not more than "one-quarter of the whole" with dark skin (Coon, *Races of Europe*, 1939). Nowhere, then, is there any suggestion as to the origin of the yellow or the black races from the Noahic account.

Following the lead that the Bible teaches the dispersion of three family groups and not the origin of racial entities, we will turn to Genesis, 11:1, 6-9.

After the Flood all of Noah's sons migrated westward to the Sumerian plain with their herds of goats, oxen and sheep. Here they built a great city and a mighty tower (ziggurat). At this time, it will be noted, all men spoke *one* language for they were all *one* people.

According to anthropology the definition for the word people is any group speaking the same language. Today we have, for example, the English language, the Chinese language and the French language: the English people, Chinese people, and French people.

As one people all of Noah's sons and their families spoke the same language (Gen. 11:1, 6). After the language was confounded, each family group, with its herds and craftsmen, followed the family patriarch into the wilderness. Over a period of years, in isolation, each language became more specialized; and each family increased so that in due time all who spoke the same language became a people.

THE BIBLE IS EXTREMELY ACCURATE when it uses the word language to designate people and not separate race types for the sons of Noah. Let us consider each of Noah's sons and some of their descendants in this new light.

1. Shem. The Semitic language is spoken by the modern Hebrews (probably the sons of Eber); Elamites, ancient Persians; and the ancient Assyrians (Asshur) (Gen. 10:22, 24).

2. Ham. The Hamitic language was spoken by the ancient Canaanites and in Mizraim (Egypt) (Gen. 10:6). I use the verb *was* advisedly, for in Genesis 9:27 God speaks of Canaan as being a servant of Shem. This has nothing to do with the Negro race as slaves, as was once all too



Market scene at Fort de Kock, Sumatra. Gendreau photo.

commonly thought. It has everything to do with the Hebrews going into Canaan and, as a conquering people, exploiting and intermarrying with the Canaanites until they became extinct as an ethnic group.

It is also interesting to note that the conquering of the Hamitic-speaking Egyptians by the powerful Semitic shepherd kings, the Hyksos in the twelfth dynasty, was also a fulfillment of God's punishment on Ham. Joseph was sold into slavery and rose to become the prime minister of Egypt during this period.

3. Japheth. The Japhetic languages are spoken in the mountains of the Caucasus by Georgian and Circassian groups. Japhetic linguistic stock by that name, however, is not yet recognized by many linguistic experts in this country. For a complete discussion on this subject read E. Speiser, *Mesopotamian Origins*, who advocates the use of the word Japhetic as a linguistic stock to complete the biblical trilogy.

One of the unfortunate results of racial thinking, aided by the evolutionary thinking and the idea that there is more than one race, is the attitude of racial superiority, inferiority, and race hatred or racism.

RACISM, AS DEFINED by Ruth Benedict in *Race: Science and Politics*, is "an unproved assumption of biological perpetual superiority of one human group over another . . . Racism . . . asserts that one group has the stigmata of superiority and the other has inferiority . . . Racism means that damnation or salvation (social) in this world is determined at conception; an individual's good life cannot tip the balances in his favor and he cannot live a bad life if his physical type is the right sort."

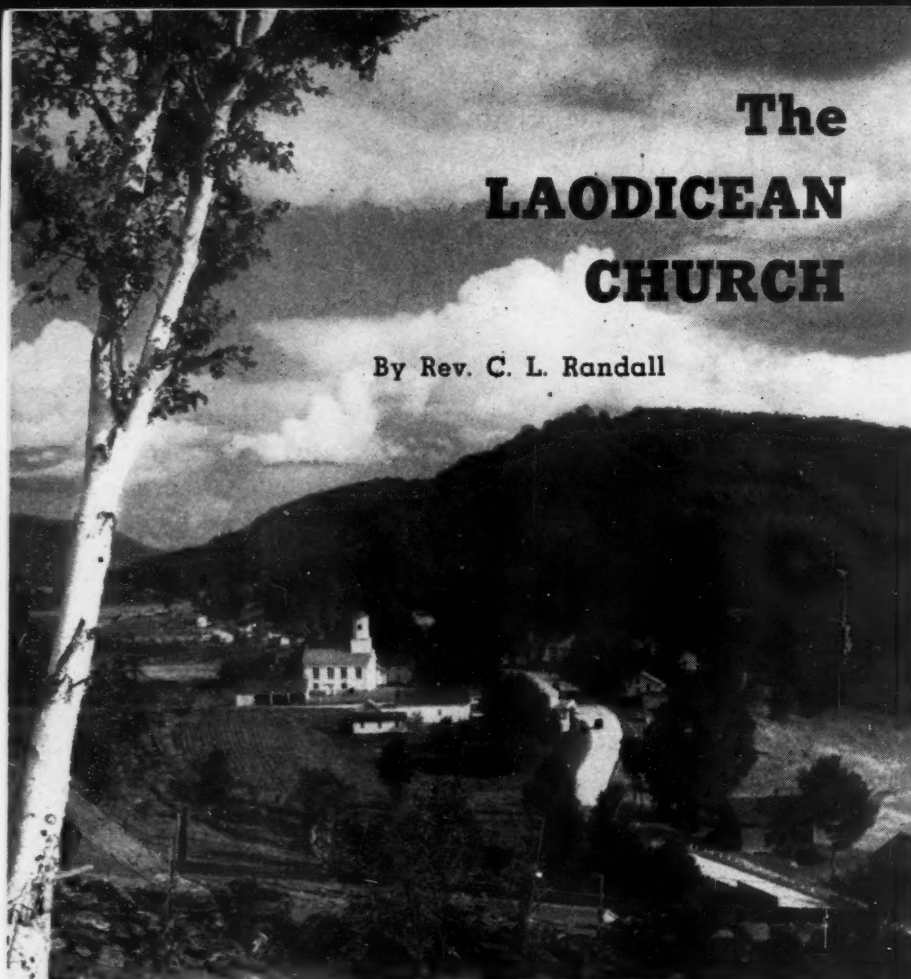
Racism is not new. It is as old an attitude as when one of two groups sizing up the other says, "We are the men; you are the barbarians"; or as the Dakota Indian Shamans once instructed their neophytes, "The Lakotapi [Dakota] are the original people, superior to all others of mankind, and it is a matter of grace on their part to concede rights of any kind to any other people" (Walker, *Anthropological Papers*, AMNH, 1917).

Today our papers are full of racism examples: Negro hatred in the North and South; house-burning of the unwanted American-born Japanese, whose sons covered themselves with blood and glory on the battlefronts for all our freedom;

[Continued on page 778]

The LAODICEAN CHURCH

By Rev. C. L. Randall



Louis Williams Photo

Revival, revolution, or resurrection . . . which do we need?

A plain scriptural message about the desperate need of the Church.

THAT WE ARE LIVING in the Laodicean Church Age, few would be prepared to deny. "Neither cold nor hot" is the spirit of the day. "Having a form of godliness, but denying the power thereof," as Paul put it in II Timothy 3:5, as a sign of the last days, is certainly evident in church life everywhere, and lukewarmness is a condition God cannot stand.

While the Lord Jesus gave these as the sign of the apostasy in the latter part of the Church Age, it would seem that the correction of these would in some ways, and in certain situations at least, correct the apostasy itself. There are still true churches, thank God, and preachers faithfully sounding forth the Word of life. But the apostasy is creeping up on us like the chill of a November morn, or like a deadly phthisis of tuberculosis, perhaps unawares.

Some churches and preachers are so far gone in Modernism and infidelity that it would seem to take a resurrection instead of a revolution to do them any good at all. Others could be helped by a sharp turn to the right, a revival, and a re-

affirmation of their allegiance to Him.

I see four things in the statement of the Lord Jesus in His message to the Laodicean church (Rev. 3:14-22). The first is our prayerlessness: "Because thou sayest, I am rich, and increased with goods, and have need of nothing." We are materialists, grossly and wickedly so. We trust the arm of the flesh, but we do not, in any large way, trust the arm of God. We seem to be unaware that the distinguishing mark of the Christian is that he shall live by faith—faith in a prayer-hearing, prayer-answering God.

The average church and the average preacher know little of the secret of victorious, prevailing prayer. Both public and private praying is purely perfunctory, designed for the ear of man and never reaches the courts of heaven at all. Man prays most when he is in trouble he cannot cure himself. The chief reason we do not pray victoriously is because we do not realize our actual condition before God.

Jesus says here, "And knowest not that thou art wretched, and miserable, and poor, and blind, and naked."

We have more finances, more education, more equipment, more programs, more organization, than at any other

time, and less power to motivate all of this than we ever saw. God help us to see our actual condition and get back to our knees in prevailing prayer.

The second thing Jesus tells the Laodicean church is, "Buy of me gold *tried in the fire*, that thou mayest be rich." That would be the *true riches* He mentions in Luke 16:11 and not the kind men lay up for themselves on earth. Again, man's emphasis is on the material in spite of Jesus' plain warning against this emphasis in the Sermon on the Mount (Matt. 6:19-34).

Few, indeed, are the people who escape the searing blight of the emphasis on materialism. We think in terms of a good house, a fine car, good clothes and creature comforts, and in all of this we treat God like a tramp at the back door, giving Him a handout just when it suits us to do so.

The spirit of covetousness is upon us. Little better than 10 per cent of God's people are surrendered to Him in the matter of material possessions. No wonder we are in a backslidden state, nationally, socially, politically, morally and, especially, spiritually. True riches, the kind that are invested in heaven and not according to men's false standards, are the only kind that will get us out of our apostasy.

THE THIRD INJUNCTION is to obtain from Him "white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear." Nakedness is a shame in the Bible. But witness the shocking nakedness of the church members' children everywhere, and even of the church members themselves.

White raiment in the Bible speaks to us of imputed righteousness and that in turn is connected with the cardinal doctrine of salvation by grace. It would seem that not only are the morals of the Laodicean church lax, but the doctrinal position is unsound also. Probably the morals are lax because the doctrines are unsound. The two go together.

While a return to stern Puritanism is not advocated, one does recognize that the Puritans, with their emphasis on doctrine, produced better people than we do now. They had little if any crime, while we have a crime wave sweeping over the country like a prairie fire. They had no juvenile delinquency, which is sapping our vitality like a malignant tumor, with the peak criminal age at eighteen. Divorce was then condemned as an unfortunate tragedy or an immoral transgression, rather than being the openly embraced monster it is now. Let us obtain the white raiment of righteousness, both imputed and personal, as the antidote for Laodiceanism.

The fourth thing the Laodicean church needs to do, says the Lord Jesus, is "anoint thine eyes with eyesalve, that thou mayest [really] see" (we do not buy this eyesalve at the corner drug store). We are the people of whom Jesus, quoting Isaiah, said, "Having eyes, they see not." Perhaps we need to transpose the order and put the eyesalve first.

(Continued on page 769)

Mr. Randall is pastor of the Merton Avenue Baptist Church, Memphis, Tenn.

God's Psychiatry

BY VIRGINIA WHITMAN, M.A.

WITH THE STATISTICALLY BASED, validly computed prediction before us that one out of every twenty to twenty-two persons will spend some part of their lives in a mental hospital; with the papers full of accounts of acts or attempted deeds which can only be attributed to mental maladjustments on the part of the perpetrators; with the work of the Lord frequently and often disastrously hindered by breakdowns and "nerves" incapacitating His servants, it is time for Christians to meditate on God's provision for mankind's mental health.

We read in II Timothy 1:7: "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." Is that a mere platitude, an optimistic assurance, or a scientifically correct statement?

PSYCHOLOGISTS POINT OUT that each individual, regardless of race, class, sex, heritage, or other equalizing or unequalizing factors of life, has certain basic needs, urges, or drives. They are variously designated and classified by different writers, but incorporate some-

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Think psychiatry
is a humbug?
You'll change your
mind as you read!



what the following:

1. The need for physical well being, such as freedom from hunger, thirst, pain, tension.
2. The need for recognition as an individual of personal worth.
3. The need for a feeling of security.
4. The need for social contact or activities involving nurture of other members of society.

According to students of psychology, when any or all of these basic needs cannot be satisfied, frustration is the result. Frustration may be adjusted to in wholesome or unwholesome ways.

For example, the woman who longs for a home and children, but lacking a hus-

band invests her life in a career as a teacher or housemother, has made a wholesome adjustment to her frustration through the avenue of sublimating the basic urge of sex into useful and socially approved channels. On the other hand, the girl similarly situated who becomes either a "man hater" or a prostitute has made an unwholesome adjustment to her frustration.

Basic drives which have not been sublimated and are denied admittance to conscious awareness may be pushed down into the unconscious level of the mind and held there. This is usually termed *repression* in contrast to *suppression*.

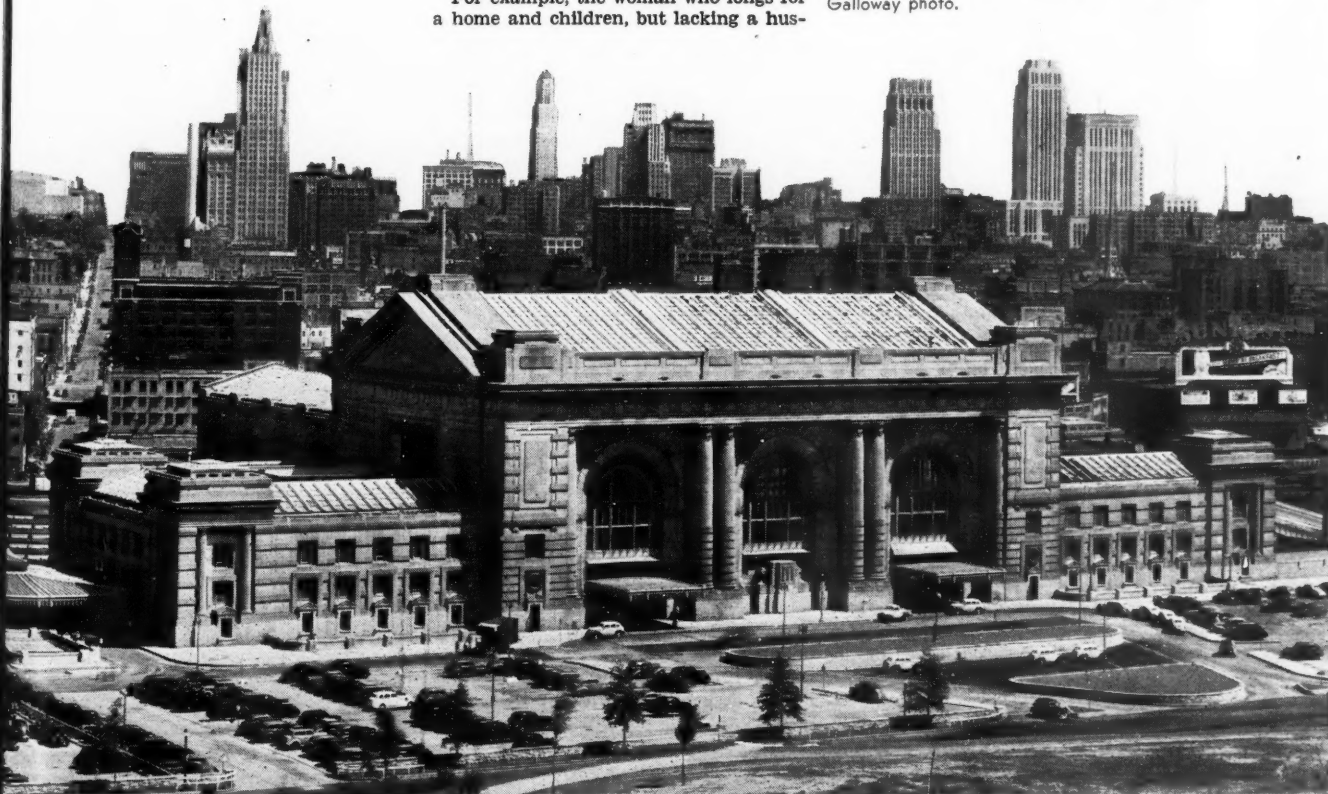
To illustrate the difference: a son becomes violently angry at his father and feels as if he would like, at that moment, to kill him. He realizes, however, that he would be sorry, would be apprehended and punished, etc., therefore he *suppresses* (that is *consciously* pushes down) the impulse.

The father, meantime, has the same impulse to kill, but because of social and moral standards and the premium his own conscience puts on them, he has refused to acknowledge even to his own self that he cherishes such a desire. Instead of admitting the impulse to the conscious level of his mind, as did the son, he pushes it down into the *unconscious* level without ever having *consciously* acknowledged or identified it—that is *repression*.

We pause here to say that probably in many instances psychologists and be-



Skyline of the main business district of Kansas City, Mo., with Union Station in the foreground. Situated in the center of a great agricultural district and live stock market, its principal industry is food processing. The city is served by twelve trunkline railroads. Galloway photo.



haviorists have been unjustly condemned, being accused of advocating free self-expression at any cost. It may be that they were decrying *repression*, which is mentally unwholesome, but were by no means advocating an abandonment of *suppression*, which is socially necessary, and a Bible-advocated method of adjustment, as we shall later discuss.

When repression is practiced, because of an unsatisfied or frustrated basic urge, the unwholesome adjustments in which it may result vary from persistent irritation, constant fatigue, or so-called breakdown, to delinquency, eccentricity, or violent insanity. Not the least distressing of the unwholesome adjustments which a frustration may precipitate is the adoption of one of many possible *defense mechanisms*.

It will take but a brief dip into Genesis to see that in the beginning God made provision for the satisfaction of man's basic needs.

1. Provision for physical and sexual needs: "And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat" (Gen. 1:29). "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Gen. 2:24).

2. Recognition as an individual of personal worth: "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the

with accounts of the disappointments, heartaches and tragedies that resulted from frustration and mankind's unwholesome adjustments to it. A book could and may sometime be written pointing out the psychological history of Bible folk, and the maladjustments to which sin in their lives prompted them.

WE WANT NOW, HOWEVER, to leap across the dispensations from innocence to grace, and see how once more recognition was given by the Godhead to man's basic needs.

1. Christ's miraculous provision for the hungry thousands indicates His recognition that man has physical needs to be satisfied. His instructions regarding adultery, marriage, divorce, etc., testify to His evaluation of the importance of a wholesome, moral, socially approved resolution of sexual tension.

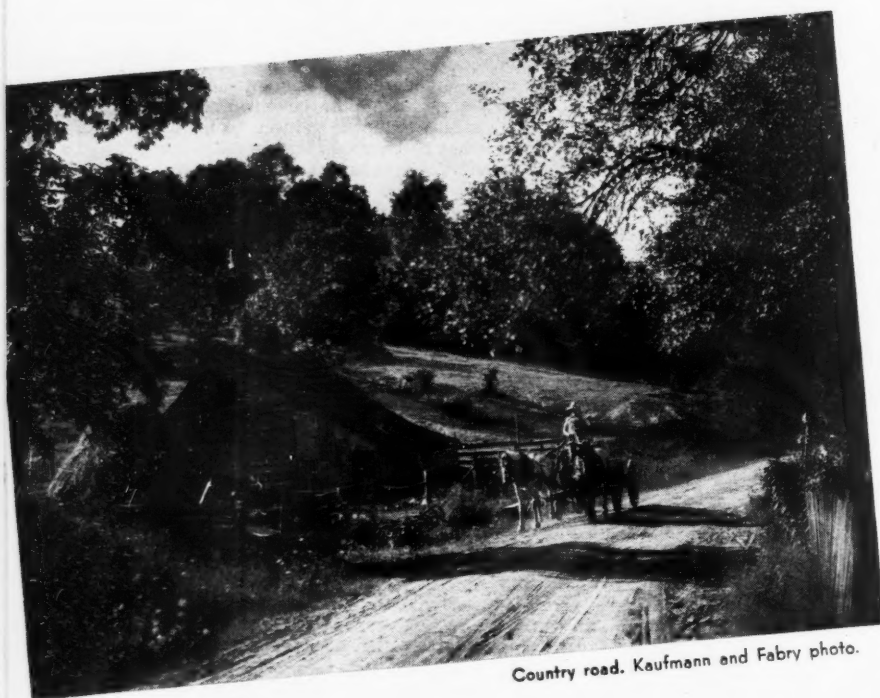
2. One characteristic of Christ's ministry on earth which has been emphasized as much if not more than any other was the recognition He gave to the personal worth of the individual.

To illustrate, Matthew 12:11, 12 says: "And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep?"

3. His death on the cross to fulfill the law, redeem us from sin, and assure us a home in heaven was to guarantee us eternal security, an assurance He voiced in John 10:28: "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."

4. His repeated commands to altruistic living and social endeavor on behalf of one's fellow man prove that He was aware of man's need to nurture other members of society.

To cite just one instance, we read in John 13:14, 15: "If I then, your Lord and



Country road. Kaufmann and Fabry photo.

There are so many types of defense mechanisms that discussion of them cannot be undertaken here. They include the simple rationalizations in which we all engage, such as blaming our tardiness on the slowness of traffic (when the actual facts are that we simply didn't start on time), as well as the more complex psychoneuroses such as the war produced in the form of hysterical paralysis.

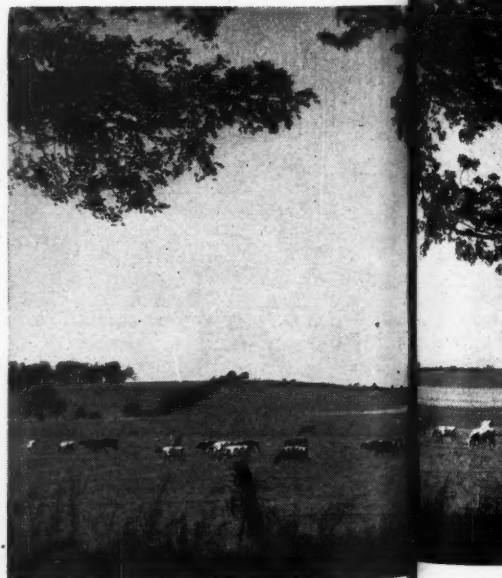
OVER AGAINST THIS BACKGROUND of psychological explanation and fact, let us refresh our realization of God's recognition of man's basic needs and provision for either their satisfaction or, if need be, their sublimation or suppression. We shall note from the Scripture that He led all psychologists in advocating methods contrary to repression, and in seeking to prevent unwholesome adjustments which might result from it.

air, and over every living thing that moveth upon the earth" (Gen. 1:28). "And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof" (Gen. 2:19).

3. A feeling of security: "And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it" (Gen. 2:15).

4. Provision for social contact: "And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him . . . and the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man" (Gen. 2:18, 22).

Thus we see there was no frustration of any basic need or drive until man fell. From that time on, history is replete



Moody Monthly

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Psych the mer ting un century

Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you."

Unquestionably, Christ recognized man's basic needs and advocated provision for their satisfaction. Yet He also recognized that there were occasions on which these basic urges must be controlled or suppressed for the best welfare of the individual and his fellow citizens.

We read an exhortation to suppression to an extreme degree in Mark 9:43 (R. V.): "And if thy hand cause thee to stumble, cut it off: it is good for thee to enter into life maimed, rather than having thy two hands to go into Gehenna, into the unquenchable fire."

That sublimation is possible through His grace is evidenced by the phrase in Matthew 19:12: "And there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake." It is also illustrated in Paul's triumph over the thorn in the flesh.

Furthermore, complete acknowledgment, or as it has been previously expressed, full admittance to conscious awareness, is exhorted, as in I Corinthians 11:31: "For if we would judge ourselves, we should not be judged," and full confession is bidden in I John 1:9: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

THESE CONSIDERATIONS bring us to the crux of the whole matter, that the program of relationship and fellowship between an individual and God and between him and his fellow men, as prescribed in the Bible for the believer, if embraced and practiced, constitute the best mental hygiene movement ever proposed.

Psychiatric writings commonly refer to the mental hygiene movement as getting under way early in the twentieth century as a result of the stimulus of

Clifford Beers. How imperfect is their knowledge! Centuries before, God Himself promoted a movement the fundamentals of which, if known and observed, guarantee maximum mental health. "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind" (II Tim. 1:7).

In support of this contention let's note, for example, its preventive features, or as the scientist might term them, its prophylactic elements.

Probably the most frequent factor in mental illness is one of these three: (a) guilt or shame; (b) fear or anxiety; (c) evasion or flight from reality. These are the very life areas of experience for which the Bible has the most to offer.

A feeling of guilt arises from a sense of sin. The theme of the Bible has been stated as God's progressive treatment of the sin question. The doctrine of atonement is set forth from Genesis to Revelation, the function of atonement being the absolution of the individual from both the sense of sinfulness and the penalty of sin. The surest way to escape the miseries and consequences of a guilt complex is to know and accept personally the Bible teaching regarding sin and its atonement.

To know these principles and then abide by them is to build mental good health on earth, as well as to assure a home in heaven. All of which demonstrates why it is important that the doctrine of sin and God's provision for its pardon be continually and universally taught and proclaimed.

The sense of sin, quite naturally, frequently begets fear and anxiety, although there are of course other sources from which either may originate. The list of phobias or fears of which mankind is victim is well nigh interminable. They range from the ghastly to the absurd, both real and imaginary. The effect of fear or anxiety on mankind's personality is so disastrous that they account for no small per cent of mental illnesses. In fact, anxiety or worry has been called "the American neurosis" because of its frequent occurrence as a cause of mental ill health among our citizens.

Certainly we would agree that there is no better antidote for these emotions than an understanding and acceptance of the Bible doctrines of faith and assurance. The fact that so many believers do not manifest and benefit by what they profess in this respect accounts for the world's failure or unwillingness to evaluate and accept the Christian faith as the best possible basis of assuring mental good health.

This failure to appropriate assurance no doubt accounts also for the evasive attitudes which characterize many persons and cause mental maladjustment in their lives. By evasiveness we mean inability to face toward reality, which is frequently the difficulty which precipitates emotional or nervous breakdowns.

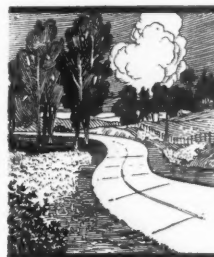
This was amply illustrated in the reactions of many a parent when a son was inducted or sailed overseas during the war. Not a few Christians lost the power of their testimony to unbelieving friends at this very point, to say nothing of the loss of their own emotional stability and good health.

Belief in a loving, omnipotent heavenly Father, whose grace is sufficient for all eventualities, should garrison one against any evasion or flight from reality. The habit of honesty, engendered by Bible instruction, also promotes the ability to face life experiences.

Explanation and illustrations could be multiplied to support the original contention that the fundamentals of the Christian faith constitute unexcelled and demonstrated scientific basis for mental good health.

Why then, when for causes of mental ill health alone an average of three hundred persons are being admitted to our hospitals daily, and practically the same number being cared for otherwise, do we not strive to promote a Bible "mental hygiene movement"? And why do we not do more to encourage the practice of God's psychiatry?

If you read the lives of the saints, one of the things that will astound you will be that the greater saints they were the greater consciousness of sin they had.—Fletcher.



God's Silver Lining

Isaiah 50:10

BY MARY JANE KISSINGER

Believer, hast thou entered night
Storm-driven? Is no ray of light
Above thee shining?
Oh, courage! Soon comes morning fair;
On coral clouds will then appear
God's silver lining.

Believer, is life dark with doubt?
Does "no small tempest" lie without?
Art thou repining?
Look for the dawn, the rosy hue;
Look for the calm—'twill come to you—
And God's bright lining.

In faithfulness to you and me
He molds and makes; we cannot see
His hand refining.
But after long night's rain and tears,
Through pink and gold heaven's blue
appears
And His bright lining.

Till these calamities be past,
With pillowed head on Jesus' breast,
In peace reclining;
Hope—Till the sun reveals His bow;
Trust—And the trial soon will show
God's silver lining.

Green Pastures. Mysisl photo.



GOAL POSTS

FOOTBALL is a great American game. It thrills most youth. More time is spent in preparation for a football game than for any other college or high school sport.

The friendly rivalry between schools is seen in their annual games. It is there that one sees the peak demonstration of loyalty. Nothing is spared, by those who cherish their alma mater's traditions, to lend a hand to their school team. Winning the game brings additional glory and honor to the institution they all love. For in those places of learning they have prepared to play the game of life.

The great objective of every football team is the goal posts. It matters not how well the team may practice for the game or play the game in the field. Its co-ordination may be perfect as they pass the ball from one player to another.

The team may have the finest of uniforms. Their signals may be as mysterious to the opposing team as the elements that made the atomic bomb. Their great objective may be accompanied by a stern determination. They may be capable of withstanding severe punishment inflicted by the opposing team. They may even make great runs toward the goal posts.

However, unless they reach the goal posts they cannot expect to hear the cheering, the words of approval from their coach and their admiring fellow students. Let a good runner get the ball



and get started, and the thousands of spectators rise to their feet and cheer as he runs toward the goal posts. But if he is stopped within a few feet of the goal posts, the reaction from that failure is very oppressing to those who cheered while he ran. The most important part of the football game is making a touchdown.

WHEN GENERAL MACARTHUR was forced to leave Corregidor because of the overwhelming fighting power of the enemy and the lack of support from his home land, he felt greatly humiliated, but when he arrived in Australia his first words were, "I shall return."

Although a wide span of sea and Jap-infested islands stood between Australia and Manila, sea routes had been blocked, lack of ships and air power being the cause for his and the national humiliation, nevertheless General MacArthur set his goal posts in Manila.

His statement, "I shall return," was not ironical, although some might have called it visionary in the light of the great clocklike invasions and fighting of the enemy. His declaration had the ring of firmness, perseverance, patient planning, stamina and backbone. No water or fire or distance or deception could keep him from the goal posts which he set for himself.

Millions of people all over the world watched as he slowly did the magnificent island-hopping toward his goal posts. Finally, he reached the goal posts and brought liberty to those who were enslaved by the enemy.

A similar attitude characterized the true servants of God. Consider Paul. Much that we have in the Church of Jesus Christ is due to the discovery, decision, devotion and determination of this apostle. His clear conception of the calling of God in Christ Jesus and his faithfulness merited the divine inspiration of the Holy Spirit. All who have read his writings in the thirteen books of the New Testament know that his

travel toward the goal posts was not easy.

His goal posts were well marked. There was no doubt where he was going. There was no mystery involved in the course he was pursuing. "I press toward the mark of God" signifies that he was not groping into the uncertainties. Between him and the goal posts were hardships, sufferings, persecutions and deprivations such as few people ever experience.

He was able to withstand all these and gladly say: "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God" (Acts 20:24).

All this leads us to three conclusions: He had (1) complete dedication to his calling of God in Christ Jesus; (2) resolute decision to start for the goal posts that were set before him; (3) firm determination to press on toward the mark of God.

Each one of these three was dependent on the other two. They were so synchronized in his regenerated nature that they became the compelling force in his wonderful life.

THE SCARLET THREAD of salvation was so interwoven in Paul's being that the Holy Spirit enabled him to see the contrast of callings.

There was no doubt in his mind that he was called from sin and death to life eternal and service for God. He knew the contrast of his life's objectives before and after the experience on the road to Damascus. He knew his own corrupt heart before the light of heaven shined on it. He came to know that "the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

The contrast of calling was clear when his eyes were opened the second time. His new calling meant more than personal salvation. It extended into service and into apostleship of Jesus. For him salvation was the beginning, but service to

*Get into the game!
Head for the right goal
posts...and keep going!*

By EVANGELIST G. E. VINAROFF

God and the Church he helped to establish was his life's calling.

Once the chief of sinners, after salvation he became the chief of saints, and was careful not to boast about the great transformation. Once he persecuted Christians, but after salvation his calling was to propagate the gospel of the Lord Jesus Christ. Once he was a blasphemer of Christ, but through regeneration he became a believer in Christ. Once he made havoc of the early Church, but when he became a part of it he tried to lead it heavenward. Once he was full of malice, but when the grace of God filled his heart he became a meek minister of the gospel.

He expressed the great change and the contrast: "I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; who was before a blasphemer, and a persecutor, and injurious; but I obtained mercy, because I did it ignorantly in unbelief" (I Tim. 1:12, 13). The contrast of callings was very vivid.

THE SCARLET THREAD of salvation was so interwoven in Paul's being that the Holy Spirit enabled him to discover the *extreme of directions*.

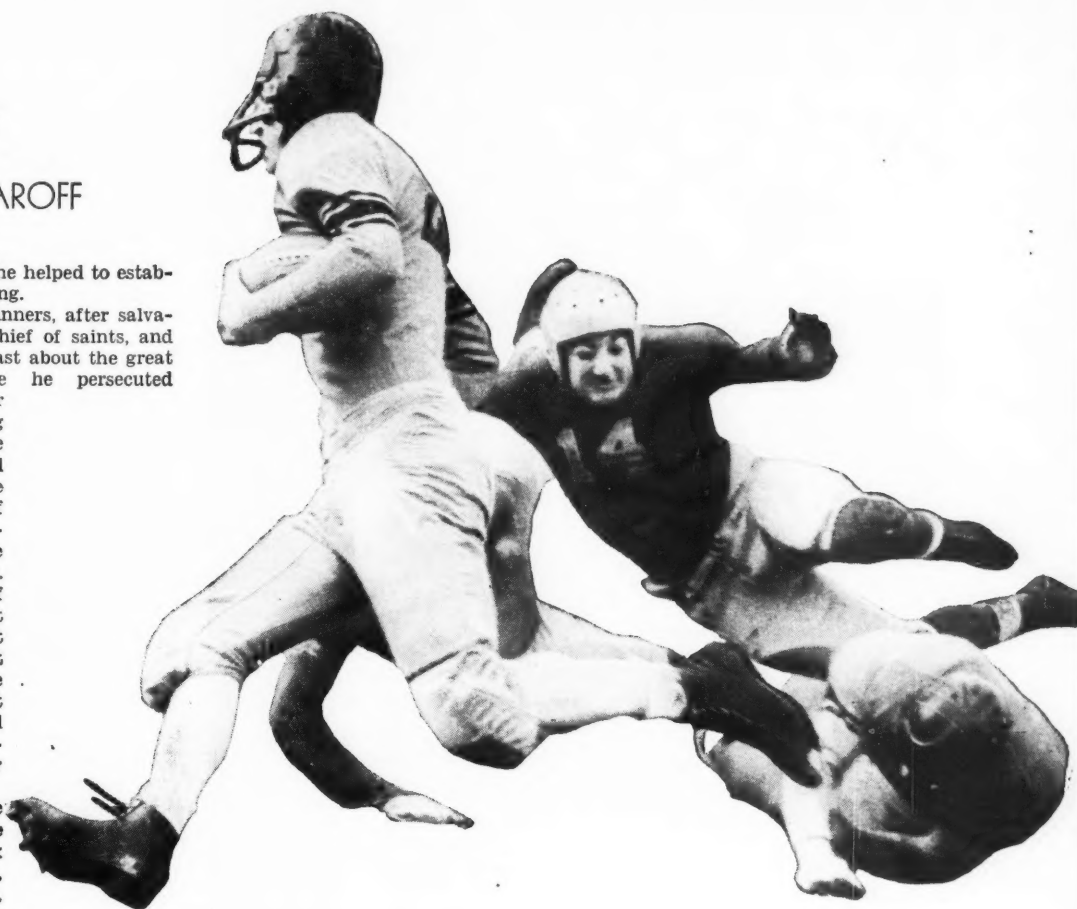
The calling of God in Christ Jesus also necessitated that Paul travel in a different direction. The goal posts of his life were changed. He was to play the game of life, but also he was to "press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:14).

It matters not how earnest one is, or how much he has, or what his social standing may be. The most important thing in the game of life is, Where are the goal posts?

When Paul was known as Saul he was in his own eyes a big man. His objectives were a high position among the Pharisees and a seat in the Sanhedrin. He wanted to be the leader. He was seeking preferment, prestige and power. These things constituted the goal posts of his life.

But when Christ met him, Saul the big man became Paul the little man. He

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then faced a different direction and different goal posts in life. From that time on he traveled with the least consideration for his own welfare.

He was aware of the consequences of the new life in Christ Jesus in relation to the world's attitude. But beyond the goal posts were the eternal crowns he was to receive for service rendered to the God who saved him and changed the direction of his travel here on earth.

THE SCARLET THREAD of salvation was so interwoven in his being that the Holy Spirit enabled him to be dominated by the *utmost in determination*.

The goal posts were constantly before him. He never wavered from the calling in Christ Jesus, or ceased from witnessing and preaching the gospel. In spite of the dreadful suffering in prisons and dungeons and all the hardships that were imposed on him, he said: "I determined not to know anything among you, save Jesus Christ, and him crucified" (I Cor. 2:2).

We have no record that his direction of travel was ever changed. To the very last, he gloried in his position in Christ. From the dark dungeons of Rome, where sunlight never penetrated, he could see the goal posts. These were just beyond the earthly life line. As he reached that line he was able to say: "I have fought a

good fight, I have finished my course, I have kept the faith" (II Tim. 4:7). These were the words of a valedictorian.

IN CONCLUSION, the scarlet thread of salvation was so interwoven in his being that the Holy Spirit enabled him to reach the goal posts with *radiant distinction and elegance*.

He made the touchdown and scored with complete resignation to the inevitable we call "death." He was void of all fear and empty of all bitterness toward those who caused him much physical pain and many discomforts. Paul's directed conduct resulted in triumph. This became the genuine and final test of victory.

Two recent, eventful utterances of two conquerors bring out the contrast of reactions to the final test of victory.

General MacArthur told his troops: "The occupation of Japan must take place without unnecessary violence, without undue oppression. The property and personal rights of the Japanese people are to be respected. Looting, pillage, rape and other deliberate violations of the universal standards of human behavior would but stain your own high honor. On the battlefield you won respect at the point of bayonet. It is a responsibility of each of you, by your conduct, behavior

[Continued on page 778]



The Haunted Heart

By Rev. John W. McKelvey, Ph.D.

WHEN MACBETH climbed to the throne of Scotland over the murdered bodies of Duncan, his king, and general of the Army Banquo, his rival, he had not figured on the necessity of vanquishing another foe, the most stubborn of them all, his own haunted heart. With fear and trembling he cringed under the incessant whip-lash of infuriated conscience:

"Methought I hear a voice cry, 'Sleep no more!

Macbeth does murder sleep' . . .

Still it cried, 'Sleep no more!' to all the house:

'Glamis hath murdered sleep and there-after Cawdor

Shall sleep no more—Macbeth shall sleep no more!' "

I know there are people today who ridicule the idea of conscience. With imperious King Richard III they vaunt:

"Conscience is but a word that cowards use,

Devis'd at first to keep the strong in awe: Our strong arms be our conscience, swords our law."

Dr. McKelvey is pastor of the Lansdowne Methodist Church, Lansdowne, Pa.

If anyone who thinks thus is reading these lines, let him page Hitler for his opinion now. Let all others heed the voice of conscience and in hearkening find the peace of God.

LIKE KING DAVID OF OLD YOU know only too well the bitter sting of sin, the tragic remorse of disobedience to God, the reproach and shame of compromise and dishonor, the humiliation and heart-break of broken vows and lost ideals.

The immortal words of the psalmist articulate the anguish of your heart: "Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me" (Ps. 51:1-3).

Said Bishop Edgar Blake shortly before he died, "I suppose there is nothing that comes nearer the bitterness of the damned than to realize that you have had your chance and you have missed it; that you have had your opportunity and not improved it; that you have not realized the hopes of your youth."

How unspeakably hushed we become when we read the familiar lines of Robert Louis Stevenson:

*"Across the fields of yesterday
He sometimes comes to me,
A little lad just out of school—
The lad I used to be.*

*"And, oh, he looks so wistfully
Once he has crept within;
I wonder if he hoped to see
The man I might have been."*

Actually there isn't one of us, the proud or the humble, the exalted or the lowly, the good or the bad, who cannot well afford to repeat these lines with searching and sincerity. And if we do so, we shall discover that the purpose of conscience is not to whip us unmercifully because we have erred, but rather to lead us to God who would deliver us from error and save us from our sins.

IT IS CONSCIENCE, THEN, that caused the psalmist to cry out: "Create in me a clean heart, O God; and renew a right spirit within me" (Ps. 51:10).

And it is God, the Redeemer and Lover of our souls, who accomplishes the cleansing, and that without cornering the soap market. Lest by any chance you haven't heard how He did it, let me quote the news flash by which it was first announced: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

At first, it is true, men could not believe that "God was in Christ, reconciling the world unto himself" (II Cor. 5:19), but one by one they discovered the blessed truth that "the blood of Jesus Christ his Son cleanseth . . . from all sin" (I John 1:7).

The Scripture goes on to state: "If we say that we have no sin, we deceive ourselves, and the truth is not in us." Forgive me, but—well, I have lived long enough to know that even the arrogant and the agnostic come at last to grips with this simple truth.

It's like the old woman who stepped up to the ticket window and asked, "How much is a ticket to Lancaster?"

"That's \$1.54 and 23 cents tax, Ma'am," replied the agent. The old woman turned to the little girl at her side and resignedly said, "I guess we may as well buy our tickets here. I've asked at all these windows now, and they all charge the same price."

IF YOU THINK YOU CAN SHORT-CHANGE the Eternal, don't try; He's the One who made two and two equal four. But if you really want a ticket to a clean conscience and to a life with meaning and purpose to it, then there is but one price—"if we confess our sins."

At this point I am compelled to pause and ask a very direct question, the same which Jesus asked of the man sick of the palsy, "Do you want to be restored?" No, don't bother with the excuses and alibis, but if you do, then a two-in-one step is necessary: *faith* to believe what Jesus

[Continued on page 755]

Let all preachers read this article and profit by it!



SOME TIME AGO I read this very striking statement, "The pulpit is the coward's refuge." Time and again this sentence has been brought up and ruminated. How true are these words!

Many a preacher of the gospel hasn't the courage to face a man and tell him his fault. God has told us to "exhort one another daily, while it is called today; lest any of you be hardened through the deceitfulness of sin" (Heb. 3:13). But how much better it is to rebuke a man face to face personally before it is done publicly! "He that rebuketh a man afterwards shall find more favor than he that flattereth with the tongue" (Prov. 28:23). "Open rebuke is better than secret love" (Prov. 27:5). "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted" (Gal. 6:1).

Mr. Atwood is a missionary to Honduras, but at present on furlough at Manheim, Pa.

"The Coward's Refuge"

By ROBERT E. ATWOOD

It's much better to put in place a dislocated arm by taking hold of it personally.

How often have you heard a minister virtually "slay" some member of the congregation with insinuating remarks until no one is in doubt whom he means?

Perhaps a member of the choir is gaudily painted and out from the pulpit come some very humiliating remarks. Perhaps a father has an unruly child and the pusillanimous pastor hides behind the pulpit and says that such and such a one has a child of the devil.

Perhaps a servant of the Lord cannot get along with some member of his congregation or with another minister in the community, so he ventilates his grudges to the congregation and makes such invective utterances and vitriolic remarks that the most simple can comprehend his comments. Could such a one be filled with the Holy Spirit?

We have all read some very sarcastic things against other fundamental preachers in Christian magazines and publications. I think that this is mean, but it is not quite as bad as from the pulpit. The pulpit is no place for contumeliousness. The ministry has too many cravens. They are weak-hearted and full of abject fear when they have to reprove a man face to face. If a man hasn't the courage to face a fallen brother he shouldn't be in the pulpit.

IF WE HAVE RECEIVED CHRIST Jesus as our personal Saviour and have received the accolade of the Holy Spirit, we should devote our time and energy preaching Christ and Him crucified. Men need Christ, not criticism.

"Debate thy cause with thy neighbor himself; and discover not a secret to another."
[Continued on page 769]

It Can Be Done

By Ruth D. Woodbridge

A right way . . . for our little ones.—Ezra 8:21

DURING A VACATION BIBLE SCHOOL, a few years ago, some Christian parents were thrilled with the teaching received by their preschool children. The young people's director was teaching the little ones of the beginner's department the way of saving faith in Jesus. The question was asked by the parents, Why can't we have such teaching and training for our children on weekdays as well as on Sundays throughout the year?

It was learned that a weekday Bible school for preschool children had been established in a nearby town. Some of the parents visited that school, and returned convinced that it was possible to have a similar one in their own community.

The young people's director consented to take charge of the school. Obstacles mounted—a place to hold the school, the existence of other similar secular schools, financial arrangements, the natural opposition to any untried venture in a close-knit community—such problems poured in upon the parents. But the leaders remained undaunted in the conviction that the school was a worthy venture.

Since 1941, more than 150 little children have been enrolled in the school. A

mother testified that the complete life pattern of her daughter had been transformed. The whole community rallied to the support of the school. The lives of these little ones, as they have later entered public school, often have shone forth to the glory of the Lord Jesus.

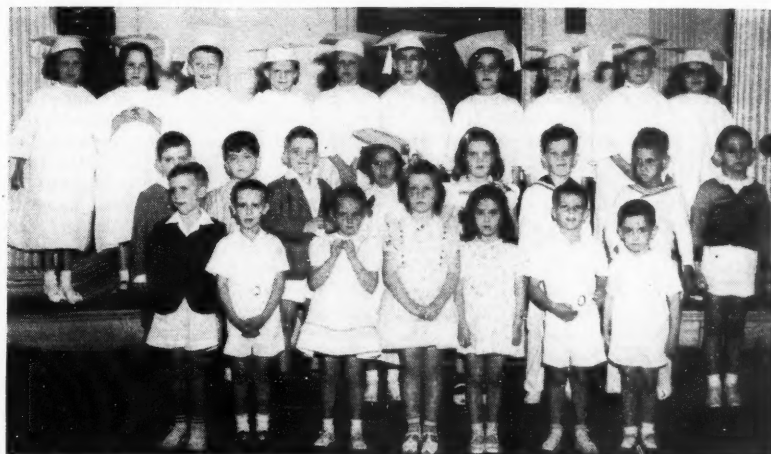
One hundred and fifty! The present president of the board of directors recently remarked, "That number should be multiplied by at least five, for the

passages of Scripture learned, the verses memorized and the songs have touched every member of each child's family in a peculiar way." Truly, "a little one shall become a thousand" (Isa. 60:22).

Perhaps the history of our Bible kindergarten might encourage other parents, who find the world pressing closely into the lives of their little children, to begin such a school in their own community. God's Word is full of promises of blessing on such projects. If these schools can be successful in North Carolina, surely they can be in your community.

THE PRESBYTERIAN BIBLE KINDERGARTEN of Salisbury can testify to the blessing of God. There have been difficulties.
[Continued on page 773]

Pupils from the Presbyterian Bible Kindergarten graduate to the first grade.



Mrs. Woodbridge is the wife of Dr. Charles J. Woodbridge, pastor of the First Presbyterian Church, Salisbury, N.C.

August, 1946

743



Lambert photo

Personal Purity

By Rev. David D. Allen

IN THIS AMAZING DAY of assembly-line production, streamlined morality, academic asininity, juvenile domination, political pollution and religious infidelity, personal purity is as out of date as the hoop skirt. Yet this degenerate generation needs living examples of personal piety as never before. It is the solemn obligation as well as the priceless privilege of every Christian to live a godly life. This may be brought about by obeying Paul's earnest entreaty: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1).

The epistles of the apostle Paul are generally divided into two distinct parts: the first part contains doctrinal material and the last part practical exhortations based on the doctrinal section. It is doctrine, then deed; belief, then behavior; creed, then conduct.

The letter to the Romans is no exception and in the first eight chapters the Holy Spirit unfolds the cardinal doctrines

of our Christian faith—condemnation, justification, sanctification and glorification. Then there follows a three-chapter parenthesis in which God reveals His prophetic program concerning Israel. The hortatory section of the letter then begins with the Holy Spirit's loving invitation to believers, "I beseech you therefore, brethren."

THERE IS ALL THE DIFFERENCE in the world in the way commands are given. Some foremen can get much out of men and others cannot get anything out of them. It all depends on the language in which the order is couched or the tone of voice used. Our baseball coach in high school could not get the most out of us because of the way he issued his orders. He never commended us for a good play and always "bawled us out" for an error—and that publicly. On the other hand, our football coach used the opposite method and gave his orders in such a loving way that we would gladly go out on the field and break our necks for "good ole Raw-raw," if need be.

Just so the law thundered from Sinai,

The world needs it ...
God makes it possible and
He expects us to live it!

"Thou shalt," "Thou shalt not," as summed up in the words, "Cursed is everyone that continueth not in all things which are written in the book of the law to do them" (Gal. 3:10). On the contrary, grace never says, "Thou shalt," but rather, "I beseech you."

God, the Omnipotent One, could have commanded and demanded, but rather He lovingly beseeches us to do His bidding. It is to His own blood-washed ones that He speaks, as He calls them brethren.

The reader of Romans is looked upon, by the time he reaches chapter 12, as one who has embraced the message of the first eight chapters. The moment we are born again, God becomes our Father, not just our Creator, and we become the brother of every person who has likewise been born of God. The most insidious doctrine to emerge from the spawn of hell is the doctrine of the universal fatherhood of God and the brotherhood of man.

THE HOLY SPIRIT THEN ADDS, "By the mercies of God." The exhortation which is about to be presented to us is based on this striking statement concerning "the mercies of God." We sing in that beautiful hymn, "The mercies of

Mr. Allen is pastor of Calvary Baptist Church, Hazel Park, Mich.

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God, what a theme for my song, I never could number them o'er." We are surrounded daily by the mercies of our God.

However, here the marvelous mercies of the first eight chapters are in view. The first mercy is condemnation; the fact that God has declared, "All have sinned, and come short of the glory of God" (Rom. 3:23).

The second mercy is justification; that judicial act of God whereby He, the Holy One, declares that man, the unholy one, is just as if he had never sinned, simply because he has believed on the Lord Jesus Christ.

The third mercy is sanctification; that marvelous provision that God has made for believers to live a victorious life through the Holy Spirit, who has come to dwell in the Christian's heart.

The fourth mercy is glorification; the fact that God looks upon His children, who are yet in the flesh, as though they were already in heaven. With our God there is no past, present or future; everything is the eternal present to Him.

NEXT, EVER SO SWEETLY, we are asked, "That ye present your bodies." God asks us to give Him a present, and He asks for nothing less than our bodies. We believers have given Him our souls and spirits, but that is not sufficient. He gave His body for us, and now He asks us to give our bodies to Him. God is not dictatorial in this matter; it is a voluntary affair.

The vast majority of Christians are "holding out" on God. We refuse to give our bodies to Him. We have accepted Christ as the Saviour of our souls, but not as the Lord of our lives. To give our bodies to God is to dedicate our lives to the Lord.

How condescending of God to ask us for these bodies of ours! Most of our bodies are rapidly falling apart and are of very little value, yet God wants us spirit, soul and body. He wants us and all of our faculties, our eyes, brains, hands and feet.

If we give Him our eyes, we cannot afford to permit them to feed on filth. Our wandering eyes must become stationary, fixed on the Saviour's face. Our brains belong to Him and we no longer can tolerate thoughts that defile and debase. Our minds are no longer our own to be used for vain imagining. Our every thought must be brought into subjection to the Saviour. Our hands we must give to Him that henceforth they may not be used in sinful practices. Hands can be used for great good as well as for willful wickedness. Our feet we dedicate to Him. These feet which once conveyed us into the shacks of sin and hovels of hell now convey us to places of prayer and sanctuaries of the Saviour.

WHEN WE HEED GOD'S LOVING CALL our proffered body becomes "a living sacrifice." When we make a full surrender to God it is called a living, not a dead sacrifice. He wants our bodies before they are decrepit. How foolish to use our lives for ourselves, and then when they are worn and wasted and worthless

present them to the Almighty! Let us give ourselves completely to Him while we are yet young. The Lord loves living things, for He is the Prince of life. Dead bodies are of no value in the service of God.

The Old Testament saint could not bring a dead sacrifice to the priest to offer on the altar. It had to be a living lamb and without blemish.

We must not give God that which costs us nothing. There is nothing we prize more than our bodies. We groom them carefully and provide the best clothing for them. When any part of the body becomes sick, we rush to a specialist for the best of care. Let us be assured of this, that until we have turned our physical frames over to our blessed Lord, we are not getting God's best, we are not living in the center of His will.

THREE THINGS ARE NOW DECLARED to be true as our dedicated bodies are called "holy."

Once the ancient offering was placed on the altar of sacrifice it was wholly God's. The offerer had no power to take back his lamb. He relinquished all rights to it as soon as he had offered it to God.

Our bodies are set apart unto the Lord when we present them to Him. We are wholly His to do His good pleasure. Our bodies are holy, or separated unto God and from the baser uses to which they

were formerly devoted. There is no thought of sinless perfection attached to this; it is rather the complete abandonment of self to the Saviour, a body and a life to be lived solely for the glory of God.

This is the crying need of our churches
[Continued on page 755]

As the Twig

By Gertrude Ryder Bennett

We, the youth who shock you so,
Ask, "How much did you help us grow?"
You gaze at us with astonishment.
Where were you when the twig was bent?
If you wanted saplings tall and straight,
Why did you wait? Why did you wait?
You gave us bread. Did that atone
For the days and nights we were left alone?

You laughed our heroes from their height
And left them worthless in our sight.
They lost their standards in the dust;
Their weapons dulled with bitter rust.
And when we asked for God, you turned
Our answers back with doubt that burned.
We watched you tempt the hand of fate.
The world plunged into war and hate
In mockery of brother-love,
Nothing on earth, nothing above!
You blame us for skirting danger's brink—
We want to feel, for we dare not think.
Who asks good fruit from a well-grown tree

Must take the time for husbandry.

Gendreau Photo





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Editorials

[Continued from page 728]

of God. We shudder as we think of the man with the deadly knife, the woman with a smoking pistol, the coward who poisons another's cup.

But wait, there are other ways to commit this awful sin. One can do it by adulterating foods; by stealing their life-giving content to sell for greater gain; by causing men to work with dangerous, unprotected machinery, or in health-destroying surroundings; or by driving an automobile that is unsafe for use and which may kill someone else because of our inability to control it.

Death rides the highways and city streets! And it isn't always the drunken driver, or the careless boy, or the speeder who kills. It may be the respected citizen, the church member, even the Christian who persists in driving a car he knows to be unsafe—a potential killer!

While you read these editorials, a period of say fifteen minutes, one person will be killed and forty will be injured in the United States by automobile accidents. That is the average every quarter hour, night and day, winter and summer.

There are many reasons for this awful destruction, but the chief one is said to be just plain carelessness on the part of the driver, both on the road and in the care of his car, which, by the way, now averages eight years old and is often still more aged.

Drivers need training and some of them need retraining, but the best driver in the world is a dangerous driver in a defective car. Experts say that a car which cannot stop within twenty-two feet, when traveling at twenty miles per hour on a hard, dry road, is a dangerous one. There are other things besides brakes which need attention too. Let us see to them at once.

Thou shalt not murder—with thy car! —H.L.L.

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For Bible Students

By KENNETH IVESY

TRUST YOUR BIBLES

There is a contradiction in the Authorized Version between Acts 9:7 and Acts 22:9. In Acts 9:1-16, Luke is recording the meeting of the Lord Jesus and Saul on the road to Damascus. He writes, "The men which journeyed with him stood speechless, hearing a voice, but seeing no man." In Acts 22:1-21 he is recording the speech which Paul made on the temple stairs to his countrymen. He reports Paul's words as follows: "They that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me." In 9:7 the statement is made that the men with Paul heard Jesus' voice, and in 22:9, that they did not hear His voice.

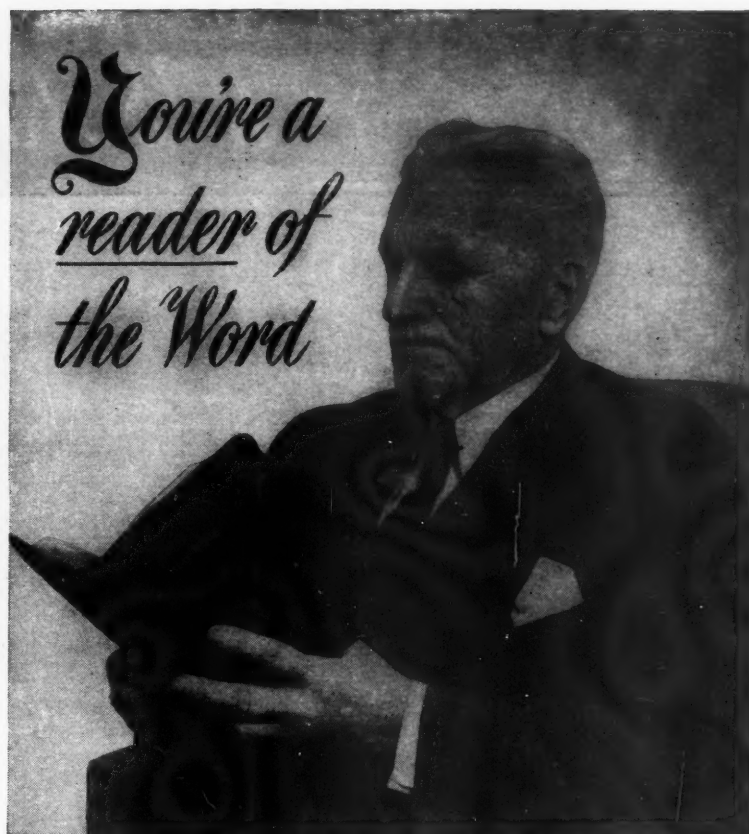
In the Greek text of 9:7, the word "voice" is in the genitive case, which means that the men heard the voice only as a sound. In 22:9, the word "voice" is in the accusative case, which means that they did not understand the meaning of the words while they heard the sound of the voice. Thus, the contradiction in the translation disappears when we look at the Greek text.

In Philippians 3:12, Paul denies the fact that he is perfect (*τέλειος*, *teleios*, spiritually mature). In 3:15, he numbers himself among those who are spiritually mature. Here again is a contradiction. In 3:12 he uses *τετελειωμαι* (*teteleiomai*), a perfect passive. The perfect tense speaks of a process which goes on in past time, and which reaches a state of completion in past time. This completed process has present results. The subject of a passive verb is inactive and is acted upon by someone else.

Paul is referring here to the process of sanctification going on in his heart by virtue of the work of the Holy Spirit. He denies the fact that the Holy Spirit has brought him to the place where there is no more room for growth in the Christian life, where the process of sanctification has completed its work, where he has stopped committing sin, and where he is exactly like his Lord. He denies that he is spiritually mature in an absolute sense.

In 3:15 he uses the noun *τέλειος*, speaking of spiritual maturity in a relative sense. A young man of twenty-one, for instance, has reached the age of maturity. But there is much room for growth in maturity. He is not mature in an absolute sense, only in a relative one. So Paul was spiritually mature, but only in a relative sense. Hence there is no contradiction in the Greek text. In 3:12 he is speaking of absolute spiritual maturity; in 3:15, of relative spiritual maturity. Paul was not a believer in what is called sinless perfection.

August, 1946



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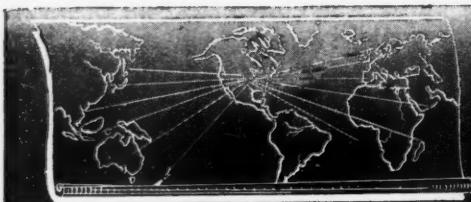
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MISSIONS

★ Harold R. Cook



Triple arched gateway in front of the Hall of Classics in Peking, China. Galloway photo.

THE BIBLE IN CHINESE

Translated by a Paralyzed Bishop

THE fiftieth anniversary of the translation of the Bible into classical Chinese recalls the story of its heroic translator, Bishop Schereschewsky.

Samuel Isaac Joseph Schereschewsky was born of Jewish parents in Russian Lithuania. The study of the Old and New Testaments converted him to the Christian faith while training to be a rabbi at Breslau University. In America he was baptized by the Baptists and studied at a Presbyterian seminary, before he found his spiritual home in the Episcopal Church.

Schereschewsky felt strongly the vocation to translate the Bible into Chinese, and after his ordination in New York he went as a missionary to Shanghai. In Peking, with the aid of others, he translated the New Testament and Prayer Book into Mandarin, the vernacular. For the Old Testament he was alone responsible, and the translation took him twenty years. When on furlough in the United States, the American Church consecrated him third bishop in Shanghai.

In Shanghai he founded St. John's College, afterward St. John's University.

In two years he translated the Prayer Book from Mandarin into classical Chinese. Unfortunately, sunstroke caused a grave illness that left him paralyzed, except in one finger, and impaired his speech, but his mind was as alert as ever.

Resigning his bishopric, he set himself, with the help of his devoted wife, to the task of translating the whole Bible into classical Chinese, *using a typewriter with his one unparalyzed finger*. The task took seven years of incessant labor.—A. B. M. Review.

THE COST OF MISSIONS

There is a cost of missions which is over and above that which may be measured in dollars and cents. Some of this extra cost Rev. and Mrs. Angus Cunningham were called upon to pay as they were returning to their work among the Kayapo Indians of the upper Xingu, in Brazil, taking little Robbie with them. A wire from Robbie's parents gives the story.

"Our little son is with God. He was drowned yesterday, February 2, at 8:30 P.M., on the first day of our journey to the upper Xingu.

"We embarked at 4:30 P.M., when Rob-

bie was so happy and well. We dined on board at 8:00 P.M., intending to travel until midnight to the beginning of the rapids, and set him on the floor of the launch for a moment while we took out his bowl from the sack. On looking for him we could not find him and in the dark he had fallen overboard.

"We did everything to find him, but in those rushing waters could not do so. In this dark hour of affliction God is our only consolation. Such is the cost of the evangelization of the Indians. God gave and God has taken away. Blessed be the name of the Lord."

There may be a question as to the advisability of children's traveling with their parents under such conditions, but it will come as a surprise to many that missionaries are not permitted to enter Brazil unless their children born in Brazil are with them. Failure to bring the children means exclusion from the country. Consequently these little ones have had to face many dangers with their parents. —*Light and Life*.

NJAVANI AND HIS FRIENDS

Njavani was a little black boy, so little that he had just begun to go to school

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in the little red schoolroom with the grass roof on Luampa mission station. He lived far away out in a village in the bush, but every day the little fellow and his friends trudged along the sandy path toward that little red-walled school.

One day a new missionary teacher arrived on the station. Her hair was reddened like the bricks in the walls of the school, and she didn't know a word of Mbunda. She couldn't even say "Good morning" (*Shangwe, mwene, unahindukandi?*) properly. Little Njavani watched, his sharp black eyes peering hither and thither and his flat little nose pressed tightly against the mosquito screen on the window, as the new Ndona opened box after box of the most wonderful things—things that Njavani had never even dreamed that any person could possess.

Then Njavani saw the new Ndona take out books—rows and rows of books—to be put on shelves. And suddenly an inspiration—a marvelous inspiration—came into the little woolly head. He almost stuttered in his excitement as, using an older boy as interpreter, he tried to tell the new white teacher of his plans.

"You see," he said, "it's like this: You can't speak Mbunda, but you know the Word of the Lord. I don't know the Word of the Lord much even though I have heard some people talking about it sometimes. Why can't I come to your house every day and teach you Mbunda, and then when you can talk to me, you can tell me about Jesus."

Wonder of wonders, the new Ndona seemed to be pleased; and so it was agreed between them that every morning Njavani should come to the house. Day by day the boy worked hard pointing out the objects around and naming them: *citubamo* (chair), *mesa* (table), *liwulu* (book), until after a while the teacher could say short sentences in Mbunda.

Of course, the new Ndona had another teacher too, a big man, but Njavani privately thought Samueli wasn't really worth much as a teacher. Anyway "his" Ndona was soon teaching him little choruses—and she didn't teach those to big Samueli! So, of course, it must be that Njavani was best beloved! And then another inspiration came into the little black pate. Ndona had said that a missionary was a person who told other people about Jesus. "All right," thought the boy, "I'll be a missionary."

With Njavani, to think was to act, and that was how it came about that the next morning Njavani didn't come alone to the teacher's house. He came first, of course, as befitted his rank as teacher. And then—the Ndona blinked and rubbed her eyes—who could all these little boys be, and what could they want? For, walking one behind the other, like cows on a path, led by Njavani, came a long line of little black boys.

Very solemnly they arranged themselves in a row in front of the new teacher's red brick house. And then, suddenly, rows of shining white teeth appeared in shining black faces and little boys forgot that they were marching like soldiers. They became little boys again as they sang in their own tongue, "Jesus loves the little children of the world"—happily,

gladly, rocking back and forth on black toes as they sang.

The song ceased. Njavani, their commander, spoke: "I've taught them all I know, Ndona," he said. "Now I've brought them to you to teach them what you know." The teacher's heart was full as she sat down on the door step and told the circle of boys crowding around her the story of Jesus who loves all little children, and she gave Him thanks for the privilege of having led one little black missionary a little farther along the heavenward path.—Winnifred Hunter, in *The South African Pioneer*.

INCIDENTS

Incidents are the things of which life is made. Here is one:

A dark, gloomy Hindu side street, into which the sun never shines; high houses of sometimes six or seven stories leaning forward till they meet or nearly so at the top; the drains of all the different families now and then gushing out, filthifying the pavement and poisoning the air, and refuse being thrown out of the windows at any moment.

A Christian, selling Gospels, stands in the street below. The children gather around, the school boys with their *pisa* (coppers) pushing to secure Hindi or Gurmukhi or Urdu Gospels, or a tract for one farthing. The girls are more cautious, and the heads of a dozen or so women from above lean over asking, "What is it?" "It is a holy book." Those near the seller take up the answer and call up to the higher stories, "It is a holy book." "What is it about?" again is shouted from every corner. "It shows the way to God and to heaven." This answer is repeated also several times for the benefit of the street and the dwellers on high. "What is this way?" "Jesus says, 'I am the way.'" But that is too difficult to repeat, the broadcasting ceases, and the children shout, "Buy it and see for yourselves."

Then down from the very highest story comes a small flat basket. A Hindi Gospel is placed in it and it is pulled up. After being well examined, a two-pisa bit is put into the basket and let down again. Then other baskets are lowered from far and near, and a dozen Gospels are thus sold. The boys have what they want, and the seller with her bag moves off.

Passing by shortly after, a Mohammedan woman saw two Hindu boys sitting on a doorstep, heads close together, busily reading aloud, as is the custom of the East. Over and over they repeated the words at the top of their voices, "Not to judge the world, but to save" (John 12:47). The woman heard it several times before she passed out of hearing, and all the way home the words kept ringing in her head.

May this unfinished incident bring forth fruit to God's glory. Perhaps it is only one of many in this great city of more than a hundred thousand. May the words of this living Book ring not only in the ears but in the hearts of many.—F. M. Davidson, Peshawar, N.W.F.P.

Christ Himself was wounded that the wounds which sin had made in us might be bound up and healed.—D. L. Moody.

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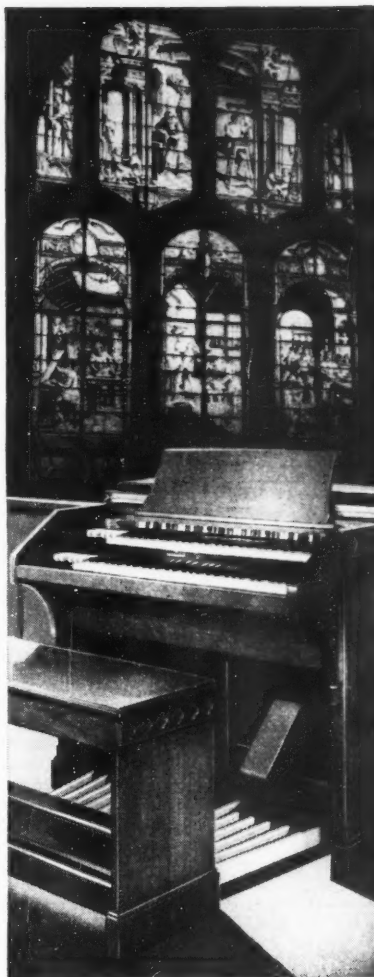
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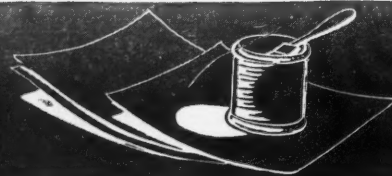
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PRAY FOR ME!

More things are wrought by prayer
Than this world dreams of. Wherefore,
let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or
goats
That nourish a blind life within the
brain,
If, knowing God, they lift not hands in
prayer
Both for themselves and those who call
them friend?
For so the whole round earth is every way
Bound by gold chains about the feet of
God.

—Tennyson.

COMPROMISE!

We have, alas, traveled far from apostolic Christianity. Just imagine the mayor and corporation of Ephesus calling a conference of religion and inviting Alexander the Jew, Demetrius the silversmith, and Paul, to have a friendly conference as to the best method of producing religious feeling and good morality among the townsfolk! Imagine Paul on the receipt

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He, that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy.—Proverbs 29:1

of such an invitation! But of course those benighted days are gone! We are noted "back numbers" unless we are prepared to smile at those solemn words of Paul that the things which the Gentiles sacrifice they sacrifice to devils. Oh, for a breath from heaven that shall scatter these despicable compromises!—Paget Wilkes.

IS THE STAGE BEING SET?

As we read the news of the day in the light of the Scriptures, we see how the stage is being set for the reign of the Antichrist.

In the December issue of the *Reader's Digest* appears a condensation of the first section of a remarkable book by Emery Reves, *The Anatomy of Peace*. He shows that the relationships between the nations must be regulated by laws and not by treaties. He makes this amazing statement that for the first time in human history one power can conquer and rule the world. He who controls the atomic bomb controls the world. No power or combination of powers would be able to or would dare to fight him.

That there is a growing expectation of

a world government with real authority and power is increasingly evident. Before the atomic bomb, the need for respecting national sovereignty stood in the way of any world government. Now even that is being minimized in facing the problem of controlling the bomb.

In Revelation 13 we have a vivid picture of the Antichrist and his reign. It is clearly stated that he shall be a world ruler. "There was given to him authority over every tribe and people and tongue and nation. And all that dwell on the earth shall worship him, every one whose name hath not been written from the foundation of the world in the book of life of the Lamb that hath been slain" (Rev. 13:7, 8, R.V.). Surely it must be clear that now, as never before in the history of the world, the stage is set for such a world ruler.

We are living in significant days. The Church cannot stand idly by. It is time for action, for heroic witnessing, for sacrifice, for missionary activity, for prayer and for loving service. God is giving the Church its greatest opportunity in all history to proclaim the gospel to every creature in its generation. The doors stand wide open. Let us respond to His call. The watchword of the hour is "Evangelize!"

How can we just "play church" and be so taken up with trifling toys when the world is on the verge of catastrophe and suicide? What is your answer to His call?—*Evangelize*.

THE PREACHER'S BUSINESS

G. Campbell Morgan heard this statement made: "The preacher must catch the spirit of the age"; and gave the following answer: "God forgive him if he does. The preacher's business is to correct the spirit of the age."—*The Watchman-Examiner*.

DRINKING ELDERS

An elder who was along in years told me this story. When he was a young man, another young man who was a member of the church was summoned before the session for selling liquor in a saloon in a nearby town. He met with the session and listened respectfully to the charge. He admitted that it was true that he did sell liquor, and then added: "But I did not know that it was any more harm to sell it than it is to buy it, and I think I have sold some to every man in this room except the preacher."—*Christian Observer*.

A SOLDIER LOOKS BACK

Our outlying platoon had been virtually

Moody Monthly

cut off. There was just one slight chance of escape, and I was given the task of attempting to guide those men back to safety.

There is one part of that operation I can never forget. To save precious time, it was necessary for me to dash across an open stretch of the estate in full view of the German machine-gunners. Half way across I prayed as I had never prayed before, and as I automatically closed my eyes, I stumbled. Momentarily halted in my stride, I saw a tracer bullet flash a few inches past my face. That slight "mishap" saved my life. Was it merely luck?

During the greater part of November, 1944, we were engaged in the task of clearing the enemy from southwest Holland, in order to safeguard the captured port of Antwerp. This operation necessitated the awkward crossing of a network of Dutch canals. Following the initial assault across one of these, I suddenly found myself face to face with a huge German soldier, who was fully armed and alert. I was completely off my guard. What was going to happen? We stood staring at each other in silence for a few seconds, and then he threw down his rifle and put up his hands with a muttered *Kamrad*. Why he did not shoot I shall never know. It seemed so easy.—*The Life of Faith*.

DOUBT OR SIN?

The gospel is a call to repentance. Dr. John Sutherland Bonnell tells about receiving a telephone call from an officer who had just arrived at the Pennsylvania Station. The officer had only two days' leave, being on his way to the Pacific, but instead of spending that time with his family he had come all the way to New York for an interview.

Dr. Bonnell put aside his other plans and told him to come over. Across the desk the officer told that he felt he could not go into battle in his present state of mind. He had lost his faith. He was upset by his doubts. He had ceased to pray. Dr. Bonnell interrupted and said, "I am not the slightest bit interested in your doubts. I am not going to waste my time or yours going into them. Tell me about your sins."

A full minute of silence passed without a word. The silence was broken shortly after Dr. Bonnell asked the officer if he had pictures in his wallet of his family. The officer did. The pictures were put on the desk where both could see them and the truth in a burst of tears came out. Repentance was what he needed. Repentance is what this neurotic generation needs!—*The Presbyterian*.

CHRISTIAN DIGNITY

There is about the Holy Spirit a dignity which is inherent in His nature and which imparts itself in some measure to every soul wherein He dwells.

By *dignity* is meant not pomposity nor snobbishness, but what the dictionary calls "elevation of character; nobleness

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or formal reserve of manner, aspect or style; loftiness and grace." This so perfectly describes the person of our Lord Jesus that one would almost guess that the lexicographer had had Him in mind when he wrote it. Such elevation of character springs from a high estimate of one's own worth in God, a preoccupation with heavenly things, a good conscience, and a heart full of pure love.

Sweet dignity has always been a mark of the true saint. They have had about them a certain severity of manner, a kindly aloofness which discouraged familiarity but which inspired boundless confidence and drew to them the serious-minded and the troubled in heart.—*The Alliance Weekly*.

A DEAD CHURCH

When first I saw the little church, as I journeyed in the Northland, through a long and winding valley toward the sea, I was filled with a haunting sadness, and I wondered why I should feel thus depressed. Was it because one came upon it suddenly as the car swung around a bend in the road? Or was it because it seemed to be standing so alone, with never a house for miles around, or sign of living creature, except the cattle upon the hill beyond it and the sheep that grazed peacefully beside it? Later, when I had traveled many times along that winding road, I understood the cause of my sadness. It was when these words came to my mind, "Thou hast a name that thou livest, and art dead."

You see, it was a church and, as far as one could judge from the outside, its timbers were sound, its windows unbroken, and all it needed was a coat of paint. Yet there it stood year in and year out, deaf and dumb and blind to the vision that set it there beside that valley road.

On Sabbath days in years gone by, God's praises had sounded forth from that building, and life had stirred around about it, and the gospel message had been preached within its walls. Often its windows had glowed with light when folk gathered in the evening, to celebrate an anniversary, or some other special festivity. It had been a witness in those years to the reality of the things of the Spirit and to the claim of God upon men and women. But now it was dead, and a hindrance rather than a help to the kingdom of God.—*The War Cry*.

CANDLES NEEDED!

"Don't hide your candles in the closet—send them abroad," is the request from our church relief centers. Many millions of families in Europe and Asia have no lighting whatsoever in their homes. The countless candles and candle stubs lying around in American churches and homes, with their decorative value gone, would be a godsend to our neighbors overseas. Try to imagine what a blessing just one candle would be to a mother with a sick child.—*News Letter*.

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Personal Purity

[Continued from page 745]

today, men and women, boys and girls, living devoted lives of separation and personal purity.

The Holy Spirit informs us that such a sacrifice will be "acceptable unto God."

Now to make a present to the Lord God Almighty is a great undertaking. He has told us what He desires and the price is well within our means. He waits for us to bring the present, having assured us of its acceptability.

God is particular; He will not accept any kind of gift. He is not poor that He needs gifts, and after He has received our gift He is no richer. We are the ones who become rich when we give ourselves to Him. As long as we selfishly live unto ourselves, as long as we stingily clutch our bodies to ourselves, we remain poverty-stricken. But the moment we turn them over in reckless abandon to Him, suddenly we become spiritual millionaires.

Then, lest we think God is asking too much, we are informed that this presentation of our body is not irrational. The Word continues saying, "Which is your reasonable service."

It is a reasonable request that God makes when He asks for our bodies. Do we consider a bridegroom unreasonable when he claims his bride? She signified that she loves him when she accepted his proposal. Because of her love for him she gives herself to him.

Just so it is with our heavenly Bridegroom. We are the Bride of Christ, and He will not be satisfied until He has our all. We have been bought and paid for and we have only delivered two-thirds of what Jesus purchased. Until we give Him the remaining third, we are dishonest. We expect merchants to deliver the goods which we have purchased, and God expects us to deliver the goods too.

It is the height of divine service when we come to the place of complete, unconditional surrender to the Lord Jesus Christ. When we utterly abandon ourselves to Him, we begin to taste the sweet fruits of the Spirit, and others begin to feel the terrific impact of a life of personal purity.



The Haunted Heart

[Continued from page 742]

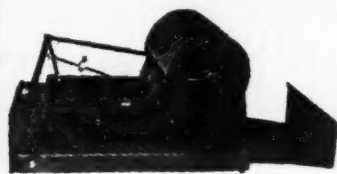
said, "Thy sins be forgiven thee" (Matt. 9:4-7); and *action* to produce the work of faith, rise and walk.

Action follows faith in a split second—that's the time it takes the driver behind you to honk his horn when the traffic light changes. And faith without this action is dead.

And remember, the glorious truth of the gospel is this: "If [you] confess [your] sins, he is faithful and just to forgive [you your] sins, and to cleanse [you] from all unrighteousness" (1 John 1:9).

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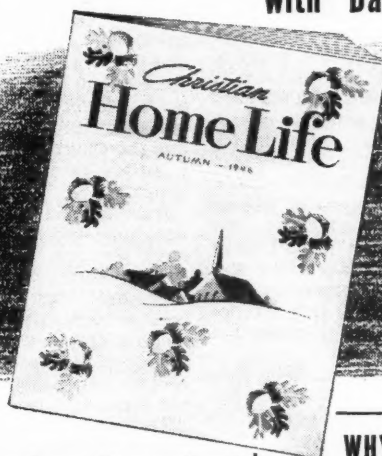
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★ Nathan J. Stone

ABSOLUTION

D.C., Chicago, Ill.

Question: What is the meaning of absolution? Is it scriptural, and when did it appear as a doctrine?

Answer: The word absolution means "to loose from," and means forgiveness in the sense of loosing from the guilt and penalty of sins. It is granted by various branches of the Catholic church in connection with the so-called sacrament of penance. It is certainly *not* scriptural in that sense. The New Testament knows no other absolution than that given directly by God through personal faith in the shed, atoning blood of the Lord Jesus Christ.

It is not in the power of any earthly person to grant this by his own word or act of ceremony. There is only "one mediator between God and men, the man Christ Jesus" (I Tim. 2:5). The door of forgiveness is unlocked immediately, directly, and only by the declaration of the gospel, which grants forgiveness freely to those who truly believe. Such power of forgiveness has never been committed or delegated to any one apart from our Lord Jesus Christ, nor is any person or church a channel of this grace, except in the declaration of the gospel as we have it in the New Testament.

Private confession began to appear about the fifth century A.D., and after gradually becoming more firmly rooted was declared a doctrine about the sixteenth century. It is noteworthy that advocates and defenders of this practice quote only traditions and councils but *not* the Scriptures.

—P&PQ—

SPIRITUAL SACRIFICES

L.M., Hammond, Ind.

Question: What are the spiritual sacrifices of I Peter 2:5?

Answer: The spiritual sacrifices of the believer today are enumerated in such passages as Hebrews 13:15, 16 and Romans 12:1. They are the sacrifices of praise and doing good; that is, the fruit of our lips and the fruit of our life. They are symbolized by the thank offering of Leviticus 7:12. This is so even in the Old Testament where Hosea 14:2 states that we will render our lips as bullocks (see also Ps. 119:108). It also means, and this is most important, sacrifice of self; that is, the surrender of the will to God. To offer up sacrifices, though spiritual, makes us priests. But a priest is also a mediator or intercessor; that is, one who stands between God and men. This is peculiarly the function of our spiritual priesthood today. There is no other priesthood than this. There is,

therefore, no *special* class or order of priesthood today. Every believer can and should offer up such spiritual sacrifices. Every believer is a priest unto God (I Pet. 2:9).

—P&PQ—

LEAVEN IN THE BIBLE

H.S., Chicago, Ill.

Question: What is the meaning of the leaven in Matthew 13:33? Can it be used in a bad sense even here?

Answer: Since leaven is everywhere else used in a bad sense, it is difficult to think of it here, as some do, in a good sense with regard to the Church with "its pervasive power as permeating society," or simply as "hidden, silent, mysterious, but all-pervading and transforming."

This idea of the kingdom of heaven is flatly contradicted in the parable of the tares in the field (vv. 24-30; vv. 36-43), which shows both good and bad growing together till the end of the age; and likewise by the parable of the net (vv. 47-50). That leaven is used in a bad sense in this parable is clearly supported by I Corinthians 5:6-8, where Paul speaking of the evil even then creeping into the Church says, "Know ye not that a little leaven leaveneth the whole lump?"

It is highly significant also that leaven was expressly forbidden in the Old Testament sacrifices with one particular exception (Lev. 23:17), at the feast of Pentecost. This is especially significant because Pentecost corresponds to the beginning of the Church (Acts 2). Into the Church there came both good and bad, genuine believers and merely nominal believers, wheat and tares.

The Lord Jesus urged His disciples to beware of the leaven of the Pharisees and Sadducees, by which He meant their doctrine—evil doctrine, working subtly (Matt. 16:6-12)—the doctrine of self-righteousness and skepticism or Modernism, which already as an evil leaven has largely permeated the Church and will yet officially leaven the outward, visible Church into an apostate body (II Tim. 3:5; 4:3, 4; II Pet. 2:1, 2).

—P&PQ—

THE GOLDEN CALF

L.E.B., Fairmont, Okla.

Question: Why did Moses permit the Israelites to receive the spoil of the Egyptians in gold and silver which should later be used for the golden calf? Could this calf have been made without this spoil from Egypt (Exod. 12:35, 36)?

Answer: The spoil of the Egyptians at best was only a small compensation for the toil of Israel during centuries of

slavery. It was taken in the form of gold and jewels, no doubt, as most convenient and useful. But the possession of such valuables was also for a moral and spiritual purpose, a test as to the use Israel would make of them.

The greater part of all this treasure was used for the Tabernacle and its vessels of gold. It is stated that the children of Israel brought willingly of all these things and more than enough, so that Moses had to restrain them from bringing more (Exod. 35:22-29; 36:5-7). This was the chief use then which Israel made of Egypt's treasures.

God intends a wise and good use of our possessions. They are intended to minister to the spiritual, both in our giving and as a means of our subsistence. They are only a means to an end and never an end in themselves. Of course Israel could not have made a golden calf without the gold, but the possibility of sinning is present to all of us in many ways. God does not necessarily take away or keep possessions from us in order to prevent us from sinning. They are left in our hands as a test of character and faithfulness. We are responsible for their use, and a wise use of them can develop and strengthen the spiritual within us. In the matter of the golden calf, Israel failed and sinned. They could have sinned without the gold.

—P&PQ—

JACOB AND ESAU

S.E.A., Clifton Springs, N.Y.

Question: Was Jacob covetous in seeking the birthright and blessing? What is the meaning of Hebrews 12:16, 17 about Esau's repentance? Should we not feel sorry for Esau, and were not Rebecca and Jacob wrong in what they did?

Answer: There is nothing to suggest that Jacob was covetous. He had spiritual appreciation and desire, but went the wrong way about attaining this desire.

As for Hebrews 12:16, 17, the word repentance here means only a change of mind; that is, Esau sought to change his father's mind about the blessing. But having already bestowed the blessing upon Jacob, Isaac could not change it. This is what is meant by saying: "For he [Esau] found no place of repentance [in Isaac], though he sought it carefully with tears." Of course, it is true that God would want to forgive Esau if he had truly repented.

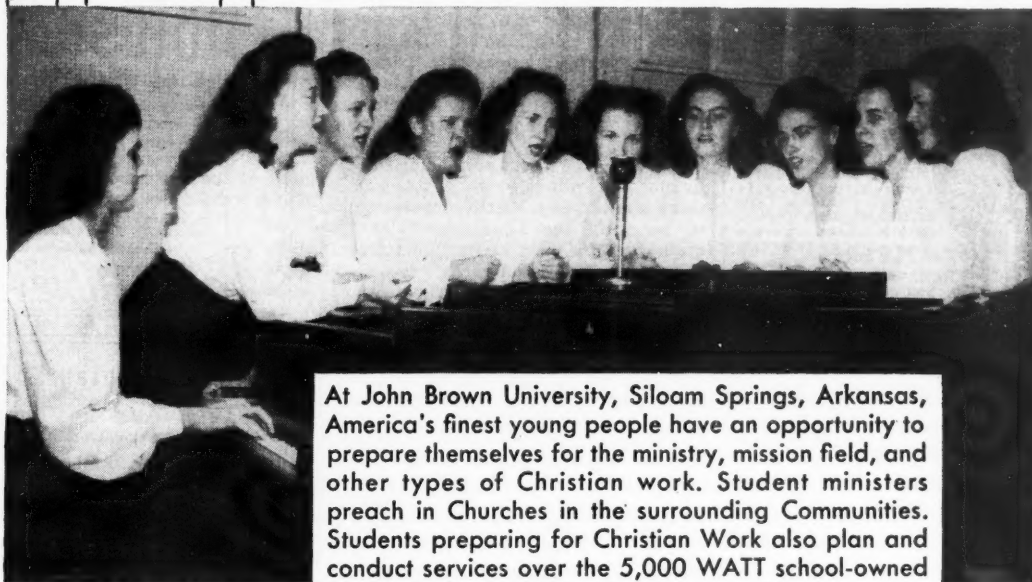
But the birthright never had been Esau's in the first place. See Genesis 25:23 and Romans 9:11, 12. God had promised it to Jacob. Rebecca certainly understood it; hence her anxiety to see God's purpose carried out. You are quite right in understanding that "Esau



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thought more of his stomach" than of a birthright (Heb. 12:16). That is why God chose Jacob. However one may want to sympathize with Esau, he was not God's man.

As for Jacob and Rebecca, they suffered greatly for their fleshly devices and cruel deception in trying to get what God had already promised and would have given in His own time and way. Jacob himself was greatly deceived throughout his life.

—P&PQ—

THE PASSION PLAY

I.C.J., Leics., England

Question: We are much perplexed because the minister of a nearby church urges us to see a passion play produced by his young people, and we feel it is a sacrilege even to attempt to personify the Lord Jesus. What is your opinion on this matter? Is there anything in the Word of God to support it?

Answer: Without pretending to pass judgment on others to whom this sort of thing appeals, to the writer the "attempt to personify the Lord Jesus," or "to dramatize His most sacred moments of the end of His life on earth," does seem to approach the sacrilegious. It would appear to be rather of the flesh than of the Spirit, and it would be well also to remember the words of II Corinthians 5:16: "Even though we have known Christ after the flesh, yet now we know him so no more" (R.V.). The eye of faith is sufficient to spiritually visualize all that we so need. It is doubtful if Christians would be better Christians by seeing such things, or that it would be an aid to faith. Whether persons have been brought to a saving knowledge of the Lord Jesus Christ by witnessing such a spectacle we do not know, and we have never heard of such. "Faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). There is certainly no scriptural support for passion plays or the like.

—P&PQ—

A CHRISTIAN NATION

W.C.W., Big Spring, Tex.

Question: I have heard that our nation is no longer a Christian nation. What determines whether a nation is Christian? Is there a Christian nation anywhere today?

Answer: It can hardly be said of any nation that it is Christian. A distinction must here be made between Christianity and Christendom. The nations of Christendom are those which have heard and lived under the influence of the gospel, but that does not necessarily make them Christian nations. Statistics alone are sufficient to indicate that the majority of people in America do not darken the doors of a church, while many who do can hardly be called Christian in its true sense.

With vice and crime so rampant, and corruption in high places and low, we cannot be called a Christian nation. God is not dealing in this age with whole nations, as far as salvation is concerned. His method and purpose in this age are described in Acts 15:13-18. God is now

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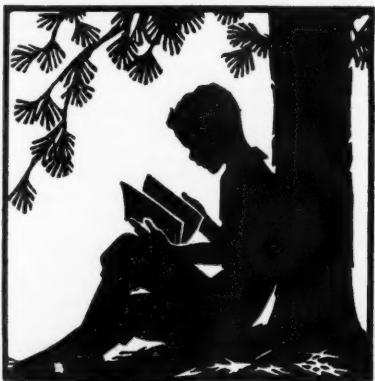
taking out from among the nations a people for His name. This is the Church, His body; and when He has completed this purpose He will return and restore Israel that the rest of mankind may seek the Lord, and all the nations as such may come to know Him and acknowledge Him.

A pertinent comment on this matter may be found in *Lectures on the Apocalypse* by Seiss (Vol. 2, p. 260), as follows: "Not yet has the sovereignty of this world become the Lord's. All earthly governments, principalities and powers, from the beginning until now, are uniformly represented in the Scriptures as wild beasts, having no lawful owner, and full of destructive savageness and offensive uncleanness. A lion with eagle's wings; a bear crunching bones and flesh; a four-winged and four-headed leopard; a non-descript with many horns, dreadful and terrible and strong exceedingly, having great iron teeth to devour and break in pieces, these are the prophetic symbols of the greatest and most lauded of them. Even the premiership of Daniel himself in one of them does not alter its general character.

"It is but folly and fanaticism for men to talk of Christian states and governments in this world. Christian and good men may be concerned in their administration, and Christian ideas may sometimes temper their enactments, but earthly states and governments themselves are not Christian, and in the nature of things cannot be. They are all the products of devastated nature's wilds, and full of savage nature's passions and ungodliness. Fix it as we may, such is the result. The best-planned institutions and the wisest laws are ever disappointing their framers. . . .

"To this hour there is nothing so great a desideratum among men as good and just government, nor another department in which the native evilness and God-antagonizing passions of men are so potent and defiant. True, the kingdom is by right the Lord's. All authority and power originates with Him and belongs to Him. Government is His own ordinance. But since the apostasy of the race to Satan's standard, usurpation, falsehood, and other powers than the rightful sovereignty of men and nations have held and directed the sway in this world."

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August 18

JESUS AND THE SACREDNESS OF HUMAN LIFE

Exodus 20:13; Matthew 5:21-24; 10:29-31; 18:10-14

Memory Selection: *But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment.*—Matthew 5:22

HUMAN life is sacred, and that is not primarily because of any law of man, but because God created man in His own likeness and image.

Since that is true, no man has any right to take the life of another for any cause except at the direct command of God. Only by the orderly process of law for the protection of society and in accordance with the Word of God may there be any such action by man toward man.

Both of these truths are declared in Scripture in God's covenant with Noah (Gen. 9:5, 6), which was made possibly a thousand years before the Ten Commandments were given to Moses.

One cannot deny that human life is held rather cheaply in many places today. War has helped to create that attitude on the part of nations and of individuals.

The general let-down in moral and spiritual standards also encourages such a low view of man. God, on the other hand, thinks highly of man and of his life as the expression of his character. That's why we have

I. The Prohibition of Murder (Exod. 20:13).

The word "kill" in this commandment is one which means a violent and unauthorized taking of life, and is therefore more properly translated "murder."

Not all killing is murder. A man may kill another entirely accidentally, or he may be the duly constituted legal officer carrying out the law of the land in taking the life of one who has forfeited his right to live because he has slain another.

There is also the right of self-defense, be it individual or collective as in war. But these are the only exceptions; let us not attempt to justify any other.

Murder is more prevalent than most of us suppose. In 1944 there was a murder every fifty minutes in our land. With

the general increase of crime and drunkenness (which so often incites murder), the current figures will probably show an increase.

Do not forget the deaths, the destruction of life, by avoidable automobile accidents. Some of these were really murder because the one responsible drove with defective brakes, dangerous tires, or while he was intoxicated. Add to these the deaths in industry caused by failure to provide proper safeguards or healthy working conditions, and by the exploitation of child labor, and we say that we should cry aloud, "Thou shalt do no murder."

II. The Provocation to Murder (Matt. 5:21, 22).

Murder finds its provoking cause in the heart of man. Our Lord was concerned about correcting the desires rather than to apprehend the offender after the act had been committed. It is the better way, and the more effective one.

In this matter of murder, Jesus cut right through the outward aspects of the matter and pointed out that an angry hatred in the heart is the root of all murder. If we hate, we have murder in our hearts. Circumstances may hinder its fulfillment, but the danger is always there until we remove the cause.

Just being angry—calling our brother "raca" (the modern equivalent of which is "nobody there"), and calling him "thou fool," which classifies him as "morally worthless"—these are the three dreadful downward steps to murder. And they begin in anger.

May God help those of us who have strong feelings that we may not yield them to the devil in such anger against our brother!

III. The Prevention of Murder (Matt. 5:23, 24; 10:29-31; 18:10-14).

Prevention with God means more than putting up a barrier to try to keep men from killing one another. He deals with the heart of man, and when that is right the whole life will be right. There must be—

1. A Right View of Self (Matt. 5:23, 24).

We must learn by prayer and humility of heart to suffer at the hands of others, to keep peace, to seek our brother's welfare.

Note that it is not even a question of how we may feel against our brother. If he has aught against us we are to do all we can to win him. He may be unreasonable, grasping and unfair. However, the spirit that will win him is not that of retaliation or sullen submission to the inevitable, but rather a free and willing going even beyond what is required.

It is clear from other scriptures that our Lord does not mean that wicked and unscrupulous men are to be permitted to

defraud and destroy God's people. At the same time, we must be careful not to explain away the heart of our Lord's interpretation of this great commandment.

We who believe in Christ are to be in deed as well as word the children of our heavenly Father (Matt. 5:45), loving not only those who are kind to us, but also our enemies.

2. A Right View of God (Matt. 10:29-31).

He who knows when a sparrow falls to the ground is concerned about the smallest detail of our lives. No man can lay hands of violence on another man without having to reckon with God about his misdeeds.

Our God is not afar off, and too concerned with eternal affairs to be interested in the sufferings of the individual. He is here now, and we should count Him into every relationship of life.

3. A Right View of Man (Matt. 18:10-14).

Even the little ones, apparently defenseless and at the mercy of a cruel world, have guardian angels who have access to the throne of God. He has a special interest in the lost and rejoices in the rescue of the one who has strayed, so we see that even those whom the world regards as weak and unimportant are in the mind of God for good. He watches over them.

The man who sees himself for what he is, and who realizes what God thinks of man, will find that he agrees with the command of God, "Thou shalt not kill."

August 25

JESUS AND PURE LIVING

Exodus 20:14; Proverbs 4:14-23; Matthew 5:8; Philippians 4:8

Memory Selection: *Keep thy heart with all diligence; for out of it are the issues of life.*—Proverbs 4:23

MORAL corruption has been the ruin of the great nations of the earth, and if history is not to be repeated by the fall of our own nation, we must do something—yes, something prompt and drastic. The breakdown of morals in our land is so evident and so widespread as to give grave concern to social and national leaders. What then is the Church doing about it?

Books, plays, movies, magazines, all contribute their filth to break down all sense of moral responsibility. Sex is magnified, and not in any useful or normal sense, but rather for the stimulating of unholy desires and purposes, the breaking down of Christian standards of living, and the ultimate prostitution of the most sacred of all human relationships to the lowest level, one of which

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animals might well be ashamed.

All this means that this lesson should be taught with a holy boldness and plainness which will make it effective for God in our homes.

We do not like to talk about adultery and related sins. We must speak with care and tact, but perhaps the time has come for some straightforward dealing with an unpleasant situation.

I. Keep Your Home Pure (Exod. 20:14).

As the divinely appointed center of man's life, the home holds a place of such importance that it is the special target of Satan's offensive. That has always been true, but it seems that in recent years the onslaught against the home has been intensified.

Any violation of the divine plan for the marriage of one man and one woman, in loving communion for the founding and maintenance of the home, is a direct violation of the law of God.

It is also a violation of the law of man. It brings serious results in the destruction of the home, and in the ruin of individual life—physical, moral and spiritual.

This awful sin (and do not let a wicked world convince you that it is anything else) is back of much of the discord and divorce in our American homes.

When we realize that in the city of Chicago there is now one divorce for every three marriages, and that the ratio is rapidly becoming lower, there can be no question that divorce is a major evil in our day. Statistics are positively shocking, but they are cold and quickly forgotten. But who can fail to see, and who can forget, the awful woe brought into American home life by divorce.

Bad as it is, the awful effect on parents is nothing compared to the nervous, moral and spiritual shock which comes to children in broken homes. Statistics reveal that now (1946) more than 70 per cent of the juvenile delinquents and young people committed to prison come from homes where divorce has entered to break down and destroy family life.

II. Keep Your Heart Pure (Prov. 4:14-23; Matt. 5:8).

Out of the heart are the issues of life (Prov. 4:23); hence it is of the utmost importance that it be kept in purity and devotion to God.

The heart in Scripture does not refer to the physical organ which circulates the blood. But even as that heart is the center of the physical life, so there is a spiritual heart which is the very center of man's inner being.

Evil thoughts, unholy desires, and ambitions hidden in the heart will ultimately be revealed in overt acts of ungodliness, unless God is permitted to regenerate that heart and make it clean.

The solution to the problem of impurity is found in our lesson verses. First of all one must avoid the way of the wicked (Prov. 4:14-17). They are so evil that they cannot sleep until they have misled some poor souls and brought them down to their own level (v. 16). They make sin and immortality look mysterious

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and attractive. Don't be led into sin by the enticement of curiosity.

Shun the evil way, which goes down with increasing darkness, by seeking the good way which "shineth more and more unto the perfect day" (Prov. 4:18, 19). The way of life is a bright and shining way. Don't let Satan fool you, young people, into thinking the opposite. It's great to be a Christian!

The powerful help on the right way is the Word of God (Prov. 4:20-23). Hide that in your heart and you will find that you have spiritual life and health. It is a blessed life, too, for it brings you into the very presence of God (Matt. 5:8).

III. Keep Your Head Pure (Phil. 4:8).

The mind of man is quick and active (that is, if he is really alive and awake), and it wants to be occupied with something of interest. The world, the flesh and the devil are keenly aware of that fact and come to fill his mind with allurements to sin and destruction.

Thank God that no one need lack for things that are good, honorable, true and noble to fill and satisfy every mental as well as spiritual interest. God's provision is not limited either in scope or variety. He provides the best, the most delightful, the loveliest and most noble.

Observe that it is for us who know Christ as our Saviour to give ourselves in diligent effort to "think on these things." As we do, we shall find that they crowd out of our thinking those things which are sensual, selfish or sinful. It is a sound principle of psychology as well as a spiritual admonition. It really works.

September 1

JESUS AND RIGHT USE OF PROPERTY

Exodus 20:15; Proverbs 30:7-9; Matthew 5:25-33

Memory Selection: *But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also.*—Matthew 6:20, 21.

LABOR Day tomorrow! And much in the thinking of all America will be the right division of the fruits of investment of time and money. Property rights are fundamental. God's Word teaches us the proper attitude toward our own rights and the rights of others; namely, honesty, yes, just plain old-fashioned honesty.

We could do with a lot more of it in our day when dishonesty and trickery has become so common that a person who is strictly honest is a novelty; in fact, he will be thought by many to be a bit peculiar.

In such a time, the believer in Christ needs to be doubly vigilant lest he accommodate his own standards of honesty to those of the world and begin to justify little deviations and evasions.

Our attitude as believers toward property must be—

I. Honest in Purpose (Exod. 20:15).

We cannot tolerate anything in word or deed that can be regarded as stealing what belongs to another. The very commandment against stealing implies that men have a right to that which they have made, earned, or saved.

If no one had any property rights there could be no stealing. Some of our modern political and social isms deny such rights, but their reasoning is clearly not biblical or Christian.

"Thou shalt not steal" forbids every kind of theft, and this includes more than robbery or ordinary stealing (see Lev. 19:11-13). It relates to every kind of false dealing with another, such as oppression or the withholding of just wages. That, too, is stealing in God's sight.

Perhaps we ought to be more specific and apply the truth to our own day. Stealing includes such things as looting on one's job, borrowing money from the cash drawer, taking goods from the stock with which one is working, stealing another man's sermon and preaching it as one's own, lifting material out of another man's book without credit, contracting debts which one can never pay, using false weights and measures, adulterating food or other material, "watering" milk for sale, selling worthless

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stock, dodging taxes or lying to the tax assessor, or using a slug instead of a nickel in the telephone to escape proper payment.

One might add gambling (which is taking another man's property by skill or by chance), making an unduly large profit on the labor of another, making money out of the sorrows and failures of others, etc. To be honest means to be fair, and that has broad implications.

II. Humble in Practice (Prov. 30:7-9).

It may sound a little odd to hear this man pray that he should be delivered from prosperity. To ask to be kept from poverty is certainly to make a wise request, but to be delivered from riches, why that's certainly not sensible. So reasons the world, but as usual, it is entirely wrong.

Experience has demonstrated that the man who has an abundance of good things usually becomes self-satisfied. Assuming that he deserves the credit for his affluence, he forgets God, and what had been a good and useful life is soon destroyed.

On the other hand, it is true that extreme poverty tends to break down a man's morale. Watching his family starve is not conducive to honesty if a man can lay his hands on something to save them, whether it be his or not. We do not justify stealing at any time, but we can well understand that starvation can turn the mind of a normal man into abnormal channels.

Just now the greater part of the world is in desperate need of food. We who have must share. We who have the compassionate heart of a follower of Jesus must not withhold what we can give.

Daily bread is all we need. When God gives that, let us therewith be content; yes, and thankful that we are delivered from the snares of both prosperity and poverty.

III. Heavenly in Principle (Matt. 6:25-28).

The Bible is concerned almost entirely with life on this earth. It tells us very little about heaven except how to go there. But (and here is the important point for us just now) it does give us laws from heaven for life on earth. Our life here, our attitude toward property, is to be heavenly in principle.

We are not to be anxious (the correct translation of "take no thought," vv. 25, 27, 31) about our life, about food, raiment and other necessary things. Proper forethought is all right, but worry—never!

How shall these things be provided? God will provide. Consider the birds. Do they have nervous breakdowns about where their food and shelter are to come from? They cannot even pray and they are not able to work, and yet God feeds them.

Consider the glory of the flowers of the field, for not even a king can dress as they. The Lord does it. "Are ye not much better than they?"

What about the future? It is in God's hands, and even if it were in our hands what could we do with it? Even tomorrow,

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row, with its needs, its blessings, its joys and its sorrows, is not here yet, and when it does come there will come with it God's gracious provision (v. 34).

The heart of the matter is just this: if you seek God's glory in your life and for the life of others, you will learn to trust Him for everything else (see v. 33).

The essential thing in solving the complex problems of property rights is to get men right with God through Jesus Christ. Then when they have a heavenly viewpoint of earthly things, strife, dishonesty, yes, stealing will cease.

September 8

JESUS AND SINCERITY OF SPEECH

Exodus 20:16; Proverbs 26:23-28; Matthew 26:69-75

Memory Selection: *Wherefore putting away lying, speak every man truth with his neighbor.*—Ephesians 4:25

God is truth, and therefore any kind of lie is evidence of godlessness. Satan

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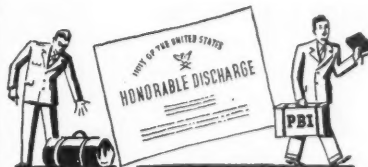
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is the father of lies (John 8:44) and the father of all liars.

Any and all dishonesty must be put away by those who profess to follow Christ, for all such wickedness is an abomination to Him.

I. The Prohibition of Lying (Exod. 20:16).

This "thou shalt not" of God has to do primarily with perjury; that is, the telling of an untruth in court.

This is one of the worst forms of lying, because it may result in the one against whom it is practiced losing his liberty, his life or his property. It may mean the destruction of his good reputation.

It is obvious, however, that the commandment covers all forms of lying, whether in business, in social contacts, in the home, or in the church. We might do well to consider what the Bible has to say about whisperers, talebearers, backbiters, and others (see Lev. 19:16; II Cor. 12:20). A man's reputation may be as easily ruined by a whispered lie over the back fence or the luncheon table as by formal perjury in the courtroom. "Thou shalt not bear false witness" at any time, anywhere, or in any way.

II. The Purpose of Lying (Prov. 26:13-26)

Sometimes as one hears the continuous stream of lies which flow from the lips of some men, one is apt to feel that it is just a bad habit of careless talking which has become a part of the life.

There is, however, a real purpose behind the lies of men, and that is to deceive in order to get gain or advantage, or to cover up hatred. There is the professed warm love of the lips, which comes out of a wicked heart (vv. 23, 25).

How very much of all this there is in the world today—yes, and in the church. Those who profess to be the followers of Christ use the devices of the devil in their relations with fellow members of the church. Christian workers who wish to appear greater than they are, or to look greater than others, use deceit and lying. With what results? That is our next point.

III. The Punishment of Lying (Prov. 26:26-38; Matt. 26:75)

One lie leads to, in fact calls for, another, and soon the liar has dugged a pit so big that he stumbles and falls into it. He is like one who starts a great stone rolling, and lo, it rolls back on him and crushes him. Yes, in due time he is showed up before the entire congregation (v. 26).

Then too, the lie does harm to others. No matter what its nature—a half-truth, or a truth used to deceive, or an outright falsehood—it bears awful fruit in the life of the one toward whom it is directed, or whose name is involved (v. 28). Once started, it is often impossible to stop. One cannot ever catch up with a lie.

But there is also a horrible and bitter fruitage of lies in the life and the heart of the liar. Lies do "come home to roost,"

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and they make the heart and life of anyone who has a vestige of decency and honor left miserably unhappy. Consider Peter (Matt. 26:75). Poor man! Yes, poor liar and deceiver, whoever you are and wherever you are. Be sure your sin will find you out!

It is of the utmost importance that we stress before children and young people the awful results of lying, as well as its sinfulness. Lying and deceit are so commonly accepted in our day that many regard it as all right if you don't get caught. But the fact is, you always do get caught by God—yes, and by your own lie.

IV. The Practice of Lying (Matt. 26:69-74)

Considering the teaching of Scripture regarding falsehood, one might assume that the practice of it would never mark the life of a true believer. Indeed it must not be permitted to do so; but alas, even the strongest seem to fall at times into this sin.

Sadly enough the constant lying of the world seems to have infected the minds and hearts of Christians. Instead of being cleansed from this worldly defilement they carry its awful tendencies into the church. Is it not too true that gossip (which is almost always lying), false witness, the tearing down of someone's good name, is all too common in the church?

The great lie within the Church, and one of Satan's prize exhibits, is the falsehood of modern religious liberalism (so-called), which is essentially a denial of real New Testament Christianity. Jesus said (v. 42) that if God is our Father we will accept Him as the Christ. The one who speaks sweet words about the example, the manhood, the leadership of the Master and who denies Him His place as God is clearly in mind here as the follower of the father of lies.

Peter was sure of himself and of his consecration to the Lord. A man who stands in that place is in grave danger. It is not long before we find Peter, apparently presuming on his own ability to stand fast, consorting with the enemies of Christ, warming himself by their fire.

Someone has suggested that the great spiritual problem of our day is not the conflict between the Church and the world; nor is it to determine how the Church can best serve in the world, but rather what to do about the world which has gotten into the Church. How did worldliness get into the Church? The members brought it there after they had gone out and warmed themselves at the world's fire, and fellowshiped with the world in ungodly living.

The denials made by Peter seem almost unbelievable in the life of one who had been in immediate fellowship with the Lord and who had seen His glory. We have here a revelation of the fact that "the heart is deceitful above all things, and desperately wicked: who can know it?" (Jer. 17:9).

If I had a thousand souls and they were worth anything, I would give them all to God.—David Brainerd.

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7. Putting the Church to Work.
8. The Pastor In His Study.
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11. The Pastor in Visitation Work.
12. The Pastor Conducting Funerals.
13. The Pastor Performing Marriages.
14. The Pastor's Wife.
15. The Scriptural Clinic.
16. The Pastor Promoting a Revival.
17. The Pastor's Duty After a Revival.
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★ William Norton

The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in the columns.—Editors

★

SEARCH THE SCRIPTURES Hebrews 4:12

Therein we are assured of

1. *Success* (Ps. 1:1-3).
2. *Cleansing* (John 15:3).
3. *Sanctification* (John 17:17).
4. *Power* (John 15:7).

—Mrs. L. C. Wheeler.

ISAIAH 40:31

They that wait upon the Lord shall find renewal for the times of

1. *Extraordinary Effort*—"They shall mount up with wings as eagles."
2. *Daily Duty*—"They shall run, and not be weary."
3. *Impeded Progress*—"They shall walk, and not faint."

—Paul Smithers.

LIFE IN CHRIST

Colossians 3:1-4

1. A Resurrected Life (v. 1a).
2. An Elevating Life (vv. 1b, 2).
3. A New Life (v. 3a).
4. A Protected Life (v. 3b).
5. The Christ Life (v. 4a).
6. A Hopeful Life (v. 4b).
7. A Future Life (v. 4c).

—Harlen H. Clayton.

GOD'S SOVEREIGN METHOD OF DEALING WITH OUR SINS

1. They are *Covered* (Ps. 32:1, 2).
2. They are *Abundantly Pardoned* (Isa. 55:7).
3. They are *Immeasurably Removed* (Ps. 103:12).
4. They are *Out of Sight* (Isa. 38:17).
5. They are *Blotted Out* (Isa. 44:22).
6. They are *Buried Deep* (Mic. 7:19).
7. They are *Remembered No More* (Jer. 31:34).

—A.T.P.

THE SAVING LOVE OF GOD John 3:16

1. *The Source of Saving Love*—"God so loved." God is the originator of love, the fountain head. He is love divinely personified.
2. *The Scope of Saving Love*—"the world." God's love knows no boundaries; it is limitless.
3. *The Sacrificial Nature of Saving Love*—"He gave his only begotten Son." Divine love gives a divine Son for the salvation of sinners.

—H. W. Goulden.

CAN GOD?

Say not, my soul, "From whence Can God relieve my care?"
Remember that Omnipotence Hath servants everywhere.

His help is always sure,
His methods seldom guessed;
Delay will make our pleasure pure,
Surprise will give it zest.

His wisdom is sublime,
His heart profoundly kind;
God never is before His time
And never is behind.

—The Believers Magazine.

THE NEW BIRTH

1. The Need (John 3:3).
2. The Nature (John 3:5-8).
3. The Mystery (John 3:4, 9).
4. The Method (John 3:8).
5. The Result (John 3:15, 16, 18, 36).

—M.F.J.

OUR MIGHTY GOD Philippians 4:19

1. He Supplies our Cupboard (Matt. 6:33).
2. He Clothes our Back (Matt. 6:30).
3. He Numbers our Hairs (Matt. 10:30).
4. He Orders our Steps (Ps. 37:23).
5. He Bottles our Tears (Ps. 56:8).
6. He Books our Thoughts (Mal. 3:16).
7. He Holds our Hand (Isa. 42:6).

—F.E.M.

JONAH

A Man Occupying Four Attitudes Toward the Will of God

1. Running Away from God—Backsliding (ch. 1).
2. Running Back to God—Repenting (ch. 2).
3. Running with God—Recommissioned and Obedient (ch. 3).
4. Running Ahead of God—Fretting (ch. 4).

—C. P. Meeker.

SEVEN BLESSINGS FROM GOD'S PRESENCE

May the Lord's presence this day be:

1. *Above You*, to Guard (Deut. 4:39).
2. *Underneath*, to Support (Deut. 33:27).
3. *Behind*, as a Reward (Isa. 52:12).
4. *Before*, to Lead (Isa. 45:2).
5. *At Your Right Hand*, to Protect (Ps. 16:8).
6. *Round About*, to Shield from Storms (Ps. 125:2).
7. *Within*, as Companion and Comforter (Ezek. 36:27; Gal. 2:20).

—Mrs. Jonathan Goforth.

THE MARKS OF THE LORD JESUS CHRIST

Galatians 6:17

1. The Marks of *Suffering* (Phil. 3:10).
2. The Marks of *Submission* (Phil. 2:5).
3. The Marks of *Shame* (I Tim. 4:10).
4. The Marks of *Sorrow* (John 16:20-22).

—Richard Mullin.

CHRIST

1. *Fulfiller* of the Prophecies of God (Luke 24:27).
2. *Foreteller* of the Purposes of God (Matt. 16:21).
3. *Forth-Teller* of the Promises of God (II Pet. 1:4).
4. *First Fruits* of the Power of God (I Cor. 15:20).
5. *Fellowship* of the Peace of God (Phil. 4:5-7).
6. *Fountain* of the Praise of God (Rev. 1:5).
7. *Fullness* of the Paradise of God (Rev. 22:3-5).

—A.M.

THE LORD'S PRAYER Matthew 6:9-13

- The Invocation* (v. 9).
1. The intimacy of prayer.
2. The reverence of prayer.
- The Adoration* (vv. 9, 10).
1. Prayer puts God first.
2. Prayer means submission to God.
- The Petition* (vv. 11-13).
1. Prayer embraces all life.
2. Prayer means dependence on God.

IV. The Doxology (v. 13).

1. Prayer is God-exalting.
2. Prayer is self-effacing.

—J. C. Macaulay.

INVISIBLE BARRIERS John 3:1-10

Invisible barriers that kept Nicodemus from Jesus and kept men from Him today:

1. *Self-righteousness*—"A man of the Pharisees" (v. 1a).
2. *Ambition*—"A ruler of the Jews" (v. 1b).
3. *Fear*—"Came to Jesus by night" (v. 2a).
4. *Misconception*—"We know that thou art a teacher" (only) (v. 2b).
5. *Materialism*—"How can a man be born when he is old?" (v. 4).
6. *Unbelief*—"How can these things be?" (v. 9).
7. *Ignorance*—"Art thou a master of Israel and knowest not these things?" (v. 10).

—Earton P. Robertson.

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AN APPRAISAL OF LOVE

Charles G. Trumbull, of *The Sunday School Times*, in reading I Corinthians 13 to a company one day, read the last verse as follows: "And now abideth fundamentalism, premillennialism, and love; but the greatest of these is love."—*Earnest Worker*.

MISSIONS ARE CHEAPER THAN WAR

The cost of making the first two atomic bombs was \$2,000,000,000. This amount would have put 10,000 missionaries in the field for a period of 100 years at \$2,000 each per year.

The total cost of the war to America was about \$300,000,000,000. This amount would put 1,500,000 missionaries in the field for 100 years at \$2,000 each per year.

Why will man put his resources to destroying lives and property, when he could use them to do so much good? The answer is, *Because he would rather please himself than please Christ.*—*Pentecostal Evangel*.

KEEPING TIME WITH GOD

Traversing one night a city street, I was startled by a sharp clanging above my head. On looking up, I found myself directly beneath the tower wherein a huge clock was striking the midnight hour. I took my watch from my pocket, and lo, the slender, overlying hands were pointing exactly to the hour of twelve. It scarcely seemed possible that that tiny piece of mechanism in my hand could keep time with the huge machinery that filled the whole room of the tower; but the proof was before me, and as I gazed at the two pairs of hands of such diverse proportions, I understood as never before that the *most insignificant being needed only to be clean, in running order, and divinely regulated, to keep time with divinity itself.*—*Christian Observer*.

NO FAREWELL TO LOVE

(I Corinthians 13:13)

As an aged Christian lay dying in Edinburgh, a friend called to say farewell. "I have just had three other visitors," said the dying man, "and with two of them I parted; but the third I shall keep with me forever." "Who are they?" "The first was Faith, and I said, 'Good-by, Faith! I thank God for your company ever since I first trusted Christ; but now I am going where faith is lost in sight.' Then came Hope. 'Farewell, Hope!' I cried. 'You have helped me in many an hour of battle and distress, but now I shall not need you, for I am going where hope passes into fruition.' Last of all came Love. 'Love,' said I, 'you have indeed been my friend; you have linked me with God and with my fellow men; you have comforted and gladdened all my pilgrimage. But I cannot leave you behind; you must come with me through the gates, into the city of God, for love is perfected in heaven.'"—*Sunday School Chronicle*.

BIBLE BRIEFS

Go and Sell (Mark 10:21).
Go and Show (Luke 17:14).
Go and Tell (Mark 5:19).
Go and Teach (Matt. 28:19).

TEXT SUGGESTIONS

ASSURING CONFIDENCE

"And they that know thy name will put their trust in thee: for thou, Lord, hast not forsaken them that seek thee" (Ps. 9:10).

DEVASTATING DEFEAT

"The heathen are sunk down in the pit that they made: in the net which they hid is their own foot taken" (Ps. 9:15).

PRECIOUS ENDURING WORDS

"The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times" (Ps. 12:6).

SEVENFOLD ASPECTS OF A FULL SALVATION

Hebrews 7:25

Introduction: Distinguish between religion and salvation.

1. *Need of Salvation* (Rom. 3:19-21, 23; 7:18; Isa. 53:6).
2. *Way of Salvation* (Isa. 53:6; Matt. 1:21; John 14:6; Acts 4:12).
3. *Gift of Salvation* (Rom. 6:23; Eph. 2:8).
4. *Power of Salvation* (Rom. 1:16; Eph. 1:19-21).
5. *Assurance of Salvation* (Rom. 8:16; II Tim. 1:12; I John 3:2-14; 5:11-13).
6. *Joy of Salvation* (Isa. 12:3; I John 1:4; Ps. 51:12).
7. *Hope of Salvation* (I Cor. 2:9, 10; I Thess. 5:8; Titus 3:7).

Note: "Hope" is not an experience of doubt, but a joyful anticipation of the consummation of our salvation when we shall receive our new, resurrection bodies, and be ushered into the new heavens and new earth.

—N. H. Camp.

EZEKIEL—A GREAT PREACHER

1. *He had the Conscience of a Watchman* (ch. 33). How this man did warn, watch, and work, and admonish others to do the same!
2. *He had the Heart of a Shepherd* (ch. 34). The good shepherd loves his sheep and lives for them, giving special care to the young, the sick and the weak.
3. *He had the Message of an Evangelist* (ch. 36). "The great need today of most people is not a new dress, a new car, or a new home, but a new heart. God can give that heart. His message has power."
4. *He had the Power of a Prophet* (ch. 37). The record is of Israel, but it may be applied to any community now.
5. *He had the Vision of a Seer* (ch. 47). The constant flowing stream of the gospel message should be so pure and sweet and deep that it will have power to purify all life about us.

—Reprinted from *Tabernacle News*

The Laodicean Church

[Continued from page 736]

It is unlikely that we will do the others until we really get in condition to see spiritually. We need to see:

First, our actual condition, that we are wretched, miserable, poor, blind and naked, instead of the puffed up, exalted, vainglorious, supercilious creatures we imagine ourselves to be. We need again and again to go to the wise man and hear him read Proverbs 16:18. Pride was the occasion of Satan's fall; it will be ours.

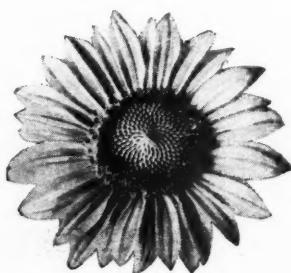
Second, our fleshly achievements as they are. We should see in Romans 7:18 and Philippians 3:4 that we do not need confidence in the flesh but in the living God.

Third, humanity as it is, wicked (Jer. 17:9), lost (Luke 19:10), and in the fearful condition described in Ephesians 2:12.

Fourth, the harvest fields already white, bending low, waiting for the harvesters, and also to see the scarcity of the harvesters (John 4:35-38).

Fifth, that God's clock on the wall says that "now is the accepted time" (II Cor. 6:2). See the hands in the vineyard "all the day idle" (Matt. 20:6). That we are to buy up the time because the "days are evil" (Eph. 5:16), and "the night cometh, when no man can work" (John 9:4).

If we will get these four remedies for Laodiceanism we will save some out of the awful apostasy that is upon us.



"The Coward's Refuge"

[Continued from page 743]

other" (Prov. 25:9). "As in water face answereth to face, so the heart of man to man" (Prov. 27:19). "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican" (Matt. 18:15-17). After one has obeyed these texts he has a right and responsibility to rebuke those that sin before all (I Tim. 5:20).



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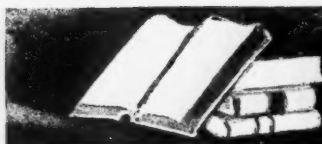
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These highly valued and widely used studies, which were first issued in 1887-1889, and which have long been unavailable, are now issued in reprint. This will be good news to those who have well-nigh worn out their old volumes, as well as to the many who have long desired a set for their own libraries. It is a standard work too well and favorably known to require a review. For those who are not acquainted with it, one might note that it is a study of the Greek words of the New Testament, "taking a position midway between the exegetical commentary and the lexicon and grammar," and aims to put the reader of the English Bible nearer to the standpoint of the Greek scholar by opening to him the native force of the separate words of the New Testament.

Indexes of both English and Greek words discussed are found in each volume.

The publishers are to be congratulated on making this fine "tool" available to those who are privileged to study, teach and preach the Word of God.

2,618 pages. 5½ x 8¼ inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. 4 vols., \$20.00. H.L.L.

The American Jewish Year Book, Vol. 47.

In addition to its usual features, the 1945-46 issue of *The American Jewish Year Book* contains a number of special articles by various outside specialists. Two of these articles deal with the late President Roosevelt and Miss Henrietta Szold. Of particular interest and importance is the lengthiest of these special articles on "Jewish Life Under the German Occupation of France" by Dr. Jacob Kaplan, acting grand rabbi of France, a survivor of the Nazi terror.

Another special article is on the role played by Jews in World War II. The year-book is concerned not only with Jewish life in America, a review of which occupies nearly three hundred pages, but with Jewish life and events all over the world. It is a mine of general information and statistics and should be of utmost use and service to all interested in things Jewish.

760 pages. 5¼ x 7½ inches. The Jewish Publication Society of America, Philadelphia. \$3.00. N.J.S.

At Dawning, by Sara Elizabeth Gosselink.

Shamar is blind as the result of a plague. He had been a promising young man about to be married into an outstanding family of the neighborhood, but the plague changed his course of life.

There follows the entertaining narrative of how Shamar is taken into another family with sons and daughters of commendable character. Somewhat in the style of *The Prince of the House of David*, this book very interestingly recalls the doings of Jesus. The adopted family is mystified at Jesus' act of quieting the storm, and they persuade Shamar to let them take him to Jesus. Of course, Jesus restores his sight. Then Shamar realizes his love for the daughter of this hospitable family; he marries the girl "and they live happily ever after."

This book is light and interesting reading for the student of upper high school age; it may not be heavy enough for the student of college age.

94 pages. 5 x 7½ inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. 75 cents. G.S.S.

"Kept," by Carol Terry.

The author was on her way to Ramabai Mukti Mission in India and had reached the Philippines just when war between the United States and Japan had begun. There were several other missionaries on the same vessel. After reaching Manila, they lost all their baggage and were interned in Los Banos Internment Camp. This book is a thrilling account of their experiences during three years and of their final rescue. How God wonderfully worked to raise up friends for them, to provide food when many were starving, to protect them from insult and indignities at the hands of the Japanese, and even to save life by a miracle makes an exciting and faith-producing story.

87 pages. 5½ x 6½ inches. Ramabai Mukti Mission, Box 415, Philadelphia 15. \$1.00. H.A.D.

Is There a Hell? by B. A. Kettner.

Here is an attractive, well-written tract on an unpopular subject. It is a positive, kindly, and clear treatment of what the Bible says about hell.

18 pages. 3½ x 5¼ inches. Concordia Publishing House, St. Louis. 15 cents. W.F.

Why Revival Tarries, by Thomas Ashbridge.

These seven short messages written to promote interest in real revival should help readers in general and ministers in particular. The first message, "Rain or Fire," is worth the price of the book. He quotes a man as saying: "I look out upon the world and see it as a huge forest. Rain has not fallen for a considerable time. Drought is everywhere, and unless there comes a shower there will be a fire." The author asks, "A prophetic utterance?"

60 pages. 4½ x 6¾ inches. Pickering & Inglis, London. 50 cents. W.F.

Three Men You Should Know, by J. P. Holloper.

Three Bible-teaching sermons on "The Natural Man," "The Carnal Man," and "The Spiritual Man."

12 pages. Author, Decker, Mich. 25 cents. W.F.

Preachers I Have Heard, by Alexander Gammie.

The author prepared these studies of the living fifty-eight well-known preachers for publication in the *Glasgow Evening Citizen* at the time of their death. This gives a certain sameness to form and treatment. They are nevertheless charming and informative discussions of the preaching abilities and techniques of distinguished ministers of various schools of thought from Alexander Whyte to G. Campbell Morgan. Unusually fine photographs of the preachers add effectiveness to the sketches. This reviewer found some of his favorite preachers coming to life as he read this interesting and helpful book.

200 pages. 5¼ x 8½ inches. Pickering and Inglis, London. \$3.25. H.L.L.

A Bible for the Liberal, by Dagobert D. Runes.

Another short Bible! This one includes two selections from the Old Testament Apocrypha, Wisdom and Ecclesiasticus, in addition to choices from the canonical Scriptures. Brief portions are given from Exodus, Leviticus, Deuteronomy, Isaiah, and I Corinthians. Job, Proverbs, Ecclesiastes, and Lamentations are given in full, apparently with no omission whatever. A number of the psalms are included, together with about half of Matthew. Some portions appear under names other than those generally familiar. Ecclesiastes, for example, is given under the title, "The Sermon on Vanity."

The following extract from the preface is illuminating: "Much has been left out in this volume, and nothing added. Omitted entirely was the mythological and historical material, which seems to appear dubious to the liberal and fabulous to the Asiatic. The selections are presented in the original King James Version."

The portions chosen for inclusion consist almost entirely of ethics and poetry. Omitted, because of alleged unreliability, are most of the historical portions, even in the Gospels. Similarly, because of their supposedly fanciful character, it must be presumed, are all the prophetic and doctrinal portions of both Testaments. Thus emasculated, this is not a Bible at all, but merely a group of biblical selections—and not even those of the greatest importance for a knowledge of salvation and for a godly life.

368 pages. 5½ x 8½ inches. Philosophical Library, New York. \$3.50. J.A.S.

Dangerous Mission, by Bernard Palmer.

This war story, centered around an important flight of the B-17 bomber *Wistful Nell* to the mountains of Yugoslavia, has the suspense and everything else required to make it a real teen-age thriller, and yet it carries at the same time a positive and forceful evangelistic appeal.

58 pages. 5½ x 7¼ inches. Zondervan Publishing House, Grand Rapids. 60 cents. W.F.

Whither Christian Missions? by David Barsum Perley, J.S.D.

This is the second and revised edition of a burning refutation and bitter criticism of allegedly disparaging and misleading statements made about the Assyrian Christians in a book entitled, *Meet the Arab*, by Rev. John Van Ess, in which that writer seeks to exonerate the Iraqi government and its British accomplices from blame in the horrible massacres of the Assyrian Christians in 1933. The writer not only exposes the fallacy of such statements, but from highly documented sources sets forth his case. One can only feel admiration for the fidelity and heroism of the Assyrian Christians as well as horror at their fate, as set forth in this pamphlet, in contrast with the infidelity and mercenary spirit of the Arabs, and a British betrayal as brazen and brutal as that perpetrated in Palestine.

41 pages. 6 x 9 inches. Kimbal Press, Fair Lawn, N. J. Paper, \$1.00. N.J.S.

Messages from Europe, by Yope Bartels and Philippe Maury.

What effect did the war have on the Christian Church in occupied Holland and France? In the two articles which form the core of this pamphlet, two young leaders give something of the answer. What they have written will have real interest to all Christians, regardless of attitude toward the sponsorship of the publication.

It seems significant that under great stress both churches "came back to the historical biblical line," "and to witness in word and deed that the Church has no other Lord save Jesus Christ." Interesting also is the emphasis in Holland on the Lord's return.

52 pages. 6 x 9 inches. Friendship Press, New York. 35 cents. H.R.C.

Go Quickly and Tell, by Dorothy Dykhuizen.

The Navajos are the largest tribe of Indians in the United States. Their scattered, dome-roofed hogans, their flocks of sheep, and their colorful garb are characteristic features of large sections of northern Arizona and New Mexico. Yet in spite of



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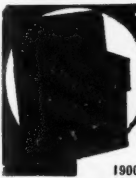
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long years of contact with American civilization, much of Navajo life has remained very little affected. Pagan beliefs and practices still hold sway, and many are not acquainted with the English language. The Christian Reformed Church is one of several groups which have been carrying the gospel to the Navajos. The author of the present book is a missionary teacher in the mission school at Rehoboth, N. M., and writes in a charming style of the types of Christian work being carried on—evangelistic, educational and medical.

As a story teller, Miss Dykhuizen shows remarkable talent. And her stories are well selected for variety to illustrate the various phases of Navajo life and of the missionaries' ministry to them. Throughout the book Jesus Christ is clearly seen as the only satisfaction of the Indians' need.

231 pages, 5 1/2 x 8 inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. \$2.50. H.R.C.

Redeeming Love, by O. A. Geiseman.

A series of Lenten messages, thirteen in number, these sermons focus attention on a wide variety of vital, practical truths. The author evidently preached these messages before compiling them in book form. He has the gift of being able to take an incident from Scripture or from Christian experience and apply it pointedly to our responsibilities before God.

An instance is the sermon entitled, "God So Planned It," based on Matthew 26:54, "But how then shall the scriptures be fulfilled, that thus it must be?" Showing that nothing in the series of events that led to Calvary happened by chance, but according to God's will, and that our Lord recognized this and co-operated with His Father in it, the author suggests that each of us ask, "What would God's plan be for me?" and then co-operate with God in making His plan come true in our lives. Scriptural, spiritual and practical, it is a good book. 126 pages. 5 1/2 x 8 inches. Ernst Kaufmann, Inc., New York. \$1.50. J.A.S.

"I Crucified the Lord," by R. R. Belter, D.D.

This work is described on the title page as "a series of Lenten meditations," and consists of forty brief items, presumably one for each day of the Lenten period. Deeply devotional in character, they trace the sufferings of the Lord Jesus from Gethsemane to Joseph's tomb. But, as the title indicates, and as the first meditation takes up in detail, there is the subjective aspect of His suffering as well as the objective. Many ethical matters are treated in passing in connection with the experiences through which our Saviour passed before and at Calvary.

Pointed, but helpful. 124 pages. 5 1/2 x 7 3/4 inches. The Lutheran Literary Board, Burlington, Iowa. J.A.S.

The Home—Courtship, Marriage and Children, by John R. Rice, D.D., Litt.D.

This purports to be a Bible manual made up of twenty-two chapters, dealing with such matters as courtship, how should marry, the relationship of husbands and wives, discipline of children, co-operating with the church, school and community, and making Christ the Head of the home.

Dr. Rice's testimony is clear and wholesome. This book should be read by young people contemplating marriage, as well as by those who are married and face the responsibility which rests upon them. While heartily endorsing the book, it should not be thought necessary that all the interpretations and applications of the Scripture as they bear on this important matter are endorsed.

380 pages. 5 1/2 x 7 3/4 inches. Sword of the Lord Publishers, Wheaton, Ill. \$2.00. P.B.F.

Regeneration or the New Birth, by Arthur W. Pink.

In this booklet the author takes up in order the necessity, the nature and the effects of regeneration. On the whole, he handles the subject very well indeed. He

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states that the need for regeneration lies in our natural degeneration, our total depravity, and our natural unsuitableness to God.

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Very interesting and instructive throughout.
36 pages. 5 x 7 1/2 inches. Bible Truth Depot, Swengel, Pa. 25 cents. J.A.S.

The Prodigal Son, by Arthur W. Pink.

A sermon with some interesting interpretations on Luke 15:11-32.
24 pages. 3 1/4 x 5 1/2 inches. Bible Truth Depot, Swengel, Pa. 15 cents. W.F.

Soulwinner.
This new monthly magazine-ette continues in the line of *The American Tract Magazine*, official organ of the American Tract Society since 1825; *The American Messenger*, 1843 to 1923; and *Truth* 1940 to 1945. Remarkable conversion experiences fill the small magazine. It is worth reading and giving away to people who need the gospel.

15 pages. 4 1/2 x 7 inches. American Tract Society, New York. 50 cents a year. W.F.

Modern Miracles, by John Wilmot Mahood, D.D.

In this booklet we find accounts of conversions, many under circumstances that prove conclusively that the day of miracles is not past.

48 pages. 5 1/4 x 7 3/4 inches. Wetzel Publishing Company, Los Angeles. 10 cents. E.E.F.

Our Eyes Were Opened, by Lt. Col. Arnold M. Maahs, Chaplain, U.S.A.

The author, a Lutheran minister, tells of his experiences in New Guinea as a chaplain in the United States Army. He gives an interesting account of the appearance and customs of the people of New Guinea and of their friendliness, especially when they learned that he was a minister. A day spent with an Australian doctor in his jungle hospital shows the great need for medical missionary work. As he had opportunity, Chaplain Maahs visited the sites of various Lutheran missions. Again and again he found groups of believers who had kept the faith. Under the leadership of native pastors they gathered for daily prayers and for worship services on Sunday, even though buildings had been destroyed. They were, however, eager for the missionaries to return as soon as possible.

110 pages. 5 1/4 x 7 1/2 inches. The Wartburg Press, Columbus, Ohio. 50 cents. E.E.F.

These Live On, edited by Clyde H. Dennis.

This is a collection of true stories of the wonder-working power of God in World War II, as told by soldiers, chaplains, and others. It tells of miraculous deliverances, answers to prayer, and happenings inexplicable except in the light of the personal intervention of God. Many of these are sobering and thought-provoking; some are thrilling; all are true. The stories have been collected from different areas of military operations, each chapter being concerned with a different area.

This book will be a real blessing to any Christian; it should be convincing to an unbeliever; and Christian workers will find these true stories especially helpful in their sphere of service.

204 pages. 5 1/2 x 7 1/2 inches. Good News Publishers, Chicago. \$2.00. H.A.D.

Stephen Collins' Christmas, by Sara Elizabeth Gosselink.

This is a book of independent stories, all having a bearing on the Christmas season, for boys and girls around the age of eleven. Somewhat of a misfit person in the neighborhood, Mr. Collins was completely unarmored in chapter one by the presents of

Janet and her little brother Laurie, who came to his store with a Christmas remembrance. In chapter four the stars and planets vied with one another for the privilege of becoming the Star of Bethlehem, which honor was rewarded to a wee starlet. After the proprietor had closed his store for the weekend, chapter nine divulges the arguments the books upon the shelves had as to which one made the best contribution to Christmas. Finally *Pilgrim's Progress*, *The History of the World*, *The Old Curiosity Shop*, *The Modern Novel*, and all the others voted the honor to the Bible.

88 pages. 5 x 7 1/2 inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. 75 cents. G.S.S.

Christmas at Ormstead Hall, by Julia L. Glover.

How often we find a rich old grandfather so steeped in the traditions of the so-called dignity of his vast estate as to make him unbearable to his own kin.

In this book, it took an eleven-year-old granddaughter to break through the superficial crust of "I am the master of this estate," and all that goes with such a spirit.

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64 pages. 4 3/4 x 6 3/4 inches. The Wartburg Press, Columbus, Ohio. 30 cents. G.S.S.

Junior Stories for Today, by J. Vernon Jacobs.

Does the junior worker desire to teach stewardship, unselfishness, honor, kindness, service, self-denial? These thirty-six real stories, which are well indexed so that the user of the volume may find what he needs quickly, could easily be a pump primer for many a user of children's stories. An appropriate Bible text accompanies each story, and there is an index of these texts. This does not constitute an endorsement of everything in the book.

171 pages. 5 1/2 x 7 3/4 inches. Standard Publishing Company, Cincinnati. \$1.25. W.F.

The Hour of Power, by John E. Huss

The practical suggestions for transforming the ordinary midweek prayer meeting into one of the most significant services in the life of any church make this book a valuable contribution in its field. Mr. Huss has done remarkable things with his own midweek service, which has an average attendance of more than five hundred each week the year round. This book sets forth his methods. He is pastor of the Latonia Baptist Church, Covington, Ky. Pastors especially should receive great profit from a study of this book.

98 pages. 5 1/2 x 7 3/4 inches. Zondervan Publishing House, Grand Rapids. \$1.25. W.F.



It Can Be Done

[Continued from page 743]

culties, of course. One autumn, after the name of the new teacher had already been announced, she informed the board just two days before the school was to open that she would be unable to teach. But God stepped in and provided another teacher in answer to prayer. The school opened on schedule.

Another year the teacher felt she must resign at mid-term because of ill health. Prayer kept her going, and she consented to take the school for the next year.

More than that, an opportunity came last year to have first-grade work as part of the school course, which meant that several children whose parents felt that they were ready for public school, but could not attend because of age deficiency, had a Protestant Christian first-grade education instead of one in the parochial school. Every financial need was met for salaries, equipment and the services of a janitor.

The closing exercises last year were held before a crowded house of parents and friends. Hearts were stirred as four- and five-year-olds repeated whole psalms. Literally, these children do have "stars in their crowns." Christian conduct is insisted on and is rewarded with a gold star stuck on the forehead, which the wearer generally keeps there all day.

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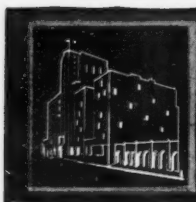
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ORGANIZATIONAL CHANGES

EXTENSIVE revision of the organizational structure of the Institute has been made as the result of a survey conducted by a widely known concern of business engineers, Dr. Will H. Houghton, president, has announced. The new organizational setup and reassignment of administrative posts became effective June 15.

H. Coleman Crowell, executive vice-president, has the additional responsibility of general manager. E. C. Christiansen is vice-president in charge of investments.

Three officials, reporting directly to the general manager, administer the three divisions to be known as Education, Development, and Control.

Dr. William Culbertson, as vice-president and dean of education, heads the Educational Division. H. E. Stockburger, as vice-president and treasurer, directs the Control Division. Robert L. Constable is acting administrator of the Development Division.

The following departments make up the Development Division: Moody Monthly, Moody Institute of Science, Moody Press (including Colportage work), Extension, Radio, Public Relations, and Stewardship, formerly known as Maintenance.

Beside having the responsibility for budget control and financial planning, Mr. Stockburger will have charge of the following departments: Personnel, Accounting, Legal, Mailing and Service, and Purchasing and Household.

FROM FIELDS AFAR

Anna Summer '29, has been stationed at Saminaka in northern Nigeria, West Africa, since February. A missionary under the Sudan Interior Mission, she expects to work among the Kurama people, although Saminaka is composed of Hausa people. The station was opened more than three years ago.

John M. Barcus '44, and **Mrs. Barcus (Alice Bullock '44)** are now stationed at Meknes, Morocco, North Africa, where they are serving under the Gospel Missionary Union, Kansas City, Mo. They are to be missionaries to the Jews of French Morocco.

Esther Matteson '42, is part of an expedition of twenty-five en route to the

forests of the Peruvian Amazon where the Wycliffe Bible Translators are opening a new field.

Gerald Troutman '39, and **Mrs. Troutman (Betty Shay '38)** are located in Kano, Box 14, Nigeria, West Africa, where they are engaged in colportage work under the Sudan Interior Mission. They use all kinds of good Christian magazines, tracts, Moody Colportage books, and other Christian books of low-cost variety. They sell everything except tracts and small leaflets, because much of the literature would go for wrapping things for market and for making cigarettes if it were given out free.

Bessie Hancock '44, was scheduled to arrive in the Belgian Congo about Mar. 5, where she is to serve under the Southern Presbyterian Foreign Mission Board.

F. Morris Shirk '44, and his wife (**M. June Demmon '43**) are working with the Wycliffe Translators in Mexico, D.F., besides attending three hours a week at the Obrea University of Mexico where they are studying Spanish phonetics. Their address is Calle Aguascalientes 67-3.

Betty Smith '45, writes of the joy she has experienced all the way to Bolivia, where she will work among the Indians.

Blythe C. Lehman '31, and **Mrs. Lehman** have reached their station in Minna, Nigeria, Brit. W. Africa. While visiting with the Egypt General Mission, they had real Christian fellowship with the pastor of the church there, who has been mightily used of God in many places.

David Greene '44, and **Mrs. Greene (Gwendolyn Ray '44)**, arrived at Capetown, S. Africa, on May 15. Later they will go to the Franson Memorial Bible School at Mklotsheni, S. Africa, where they will serve under the Scandinavian Alliance Mission.

Roy A. Hiron '43, and **Mrs. Hiron (Gertrude Hibma '44)**, are located at the Sudan Interior Mission Bookshop, Gusau, Nigeria. He writes that "within a radius of ten miles there are at least five, and possibly ten, thousand people." No evangelical work is being carried on there, and permission to have services in the hospital has been refused since they are in Moslem territory. The meeting place on Sunday is the bookshop, which is a half mile from town. They are look-

ing for a location in town, but thus far it has been refused them.

STUDENTS OF OTHER DAYS

Otey Rhodes '35, and **Mrs. Rhodes**, who have been working as book missionaries for Moody Press for a number of years, report the remarkable conversion of a Gypsy woman, twenty-one years old, in Pine Bluff, Ark. As a result the young woman's husband and several members of his family either accepted Christ or returned to the Lord. Mr. Rhodes is interested in getting the names of other Gypsy Christians. He may be addressed at Box 4000, Memphis 1, Tenn.

Andrew Helmbold '44, of Plymouth, Pa., graduated *cum laude* from Duquesne University.

Delpha Howland '43, has accepted a position as church secretary at the Parkland Baptist Church, Louisville, Ky. Her work consists of secretarial duties in the church office, promotional director of the elementary departments of the Sunday school, home visitation and child evangelism.

Charles E. Boren '38, an evangelist, is now a member of the staff of the Fuller Evangelistic Foundation, Pasadena, Calif.

Mary Louise Fought '44, continues her work with student nurses in Rochester, Minn., where she also is superintendent in a Baptist Sunday school.

Robert Fischer '44, has returned to Pontiac, Mich., where he is director of the Youth for Christ movement and assistant pastor of the First Baptist Church, after having gone to Moncton, N.B., where he assisted as director for Youth for Christ.

Mrs. Arthur G. Lindquist (Annie M. Hall '22) received the degree of bachelor of sacred music at the thirty-ninth annual commencement exercises of the Southwestern Baptist Theological Seminary, Fort Worth, Tex. She writes that **Mr. Lindquist '21**, has returned to China and that she hopes to join him with the family and to continue teaching synthesis, Bible story telling and music in the Canton Bible Institute. She writes that only the gospel will save China from Communism.

Timothy Pietsch '35, who has been doing deputation work in the States, anticipates returning to Japan to continue his missionary work as soon as the Lord opens the door.

Franklin H. Clause '46, is now pastor of a church in Hamburg, Pa.

Muriel Linton '43, of Wheaton, Ill., anticipates sailing for Africa some time this fall, where she will work under the Sudan Interior Mission in Nigeria. At present she is engaged in deputation meetings.

Kenneth White '42, and **Mrs. White (L.**

Moody Monthly

Blanche Nickerson '41), who have been witnessing to the Jews in Rochester, N.Y., during the past two years, have been accepted by Mid-Missions. They will continue their work in Rochester under that mission.

Russell Bowren '42, received the degree of bachelor of arts from Bob Jones College, June 5. He and Mrs. Bowren have been appointed missionaries to the Indians at Alamo and Canyoncito, N.M., by the Southern Baptist Home Mission Board.

Shizuko Kajikawa '44, has helped to organize a Moody fellowship in the Philadelphia area. The first meeting was held at the Eastern Baptist Theological Seminary on May 3. Miss Kajikawa asks that former Moody students interested in joining the group will please write her at 1831 Chestnut St., Room 600, Philadelphia 3, Pa.

Mrs. Carlyle E. Wilson (Anna Marie Marsh '42) has become church secretary of the First Presbyterian Church of Berkeley, Calif., where Robert B. Munger '33, is pastor. Besides her office work Mrs. Wilson assists in the high school girls' club, Koinonia.

Former Chaplain David R. Beecher '33, has accepted a call to the pastorate of the First Baptist Church, Olney, Ill.

Earl M. Jensen '35, who has been pastor of the Bible Church, Tacoma, Wash., for the past three years, is planning to enter the evangelistic field.

Charles Masson '45, who is pastor of the Federated Church of West Chester, Iowa, delivered the baccalaureate sermon for the high school graduating class last spring. He plans to attend junior college at Washington, Iowa, in the fall.

Orville Wilson '44, and his wife (Norma E. Johnson '43) have made their home

in Dearborn, Mich., where he has been assistant pastor of the Calvary Baptist Church since May 1.

Jacob Gartenhaus '19, has just completed twenty-five years of service with the Home Mission Board of the Southern Baptist Convention. He has been field secretary of the Jewish Department for a number of years. He writes that opportunities for winning sons of Israel to Christ have never been more challenging. The May issue of *Southern Baptist Home Missions*, which was dedicated to him, contains a number of interesting stories about his work.

C. Gordon Davies '40, has been associated with the Fuller Evangelistic Foundation of Pasadena, Calif., since Jan. 1, 1945. He preaches in evangelistic campaigns and also assists in the larger meetings by helping in the music. He will take charge of the music at the conference conducted by the Foundation at Mount Hermon Bible Conference, June 30-July 7.

Ervin F. Austin '25, was honored by the Northern Baptist Theological Seminary of Chicago at its spring commencement when it conferred upon him the honorary degree of doctor of divinity. Dr. Austin, who is Pacific Coast director of evangelism for the Northern Baptist Convention, delivered the annual missionary sermon.

Morris Ward '44, and Mrs. Ward (Joann Huettner '44) have moved to Chicago following Mr. Ward's release from the Navy on Apr. 19. He had been stationed in a hospital at San Diego, Calif.

James Lynn Pace '37, has accepted a call to the First Baptist Church, Yarmouth, Iowa. He served in Monroe, Iowa, for the past two and a half years.

Albert Simpson Reitz '18, has served

Wartime duty with the Civil Air Patrol and several years as a pastor qualify Rev. Paul F. Robinson '36, for his post as flight instructor of the Institute's recently inaugurated Missionary Aviation Course. He is shown standing by one of two Piper Cubs donated for this special training. Presler photo.



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the Fairview Heights Baptist Church, Inglewood, Calif., for twenty years. A recent Sunday evening service was given over to the singing of some of his many gospel hymns. More than four million copies of his songs have been sold, and his poems have also had a wide ministry.

Everett W. Goings '42, and Mrs. Goings (Elvena Bloomquist '42) are serving the Oakwood United Brethren Church, Oakwood, Ohio. In addition to his pastoral work he is a junior at Defiance College.

George Wesley Blackburn '39, began pastoral duties at the First Baptist Church, Elma, Kan., on June 1. For the past two years he has been pastor of the Bible Church, East Troy, Wis.

BIRTHS

To Robert Peterson and Mrs. Peterson (Dorothy Burton '43), a son, Wayne Marvin, May 22, at Omaha, Neb.

To John Aseltine '42, and Mrs. Aseltine (Doris Powell '42), a daughter, Rachel Margaret, Mar. 20, at Salem, Mo.

To Fred H. McGinnis '32, and Mrs. McGinnis (Dorothea Kauffman '32), a daughter, Carol Frances, June 7, at Prestonsburg, Ky.

To G. Willard Gray '43, and Mrs. Gray (Doris Clark '43), a son, James, June 1, at Ganado Indian Mission, Ganado, Ariz.

To David Greene '44, and Mrs. Greene (Gwendolyn Ray '44), a daughter, Lynda

Esther, June 4, at Capetown, S. Africa.

To Ray Prillwitz '45, and Mrs. Prillwitz (A. Lucille Collins '45), a daughter, Linda Rae, May 29 at Des Moines, Iowa.

MARRIAGES

Wesley Downs Luce '42, and Elizabeth Margaret Spence, June 29, at Nashua, N.H.

Pat Webb Major, Jr. '44, and Alice Seeland '44, June 1, at Mahabeshwar, India.

Kenneth Leshner '46, and Waneta West, June 15, at Rockford, Ill.

Ray M. Brubaker '45, and Darlene Beatrice Robertson '46, June 1, at Chicago, Ill.

Robert Walter McClain '45, and Margaret Nelson '45, May 25, at Jersey City, N.J.

Francis William Hartman and Phyllis Ann Ingalls '46, May 10, at Tipton, Ind.

Russell Bourne '42, and Fay Frances Herrmann, June 9, at Oklahoma City, Okla.

Richard Ernest Gosting and Ruth Martha Headley '42, June 17, at Inglewood, Calif.

A. Clair Hess '46, and Dorothy Dierking '45, May 18, at Chicago, Ill.

Merle R. Booth '46, and Betty Lou Bay '46, June 9, at South Bend, Ind.

Hedley John Parker '41, and Eva Marie Allen '40, May 12, at Hamilton, Ohio.

WMBI AND WDLN PROGRAM SCHEDULE

WMBI—Sunday, 8:30 A.M. to 8:00 P.M.

Weekdays, 6:30 A.M. to 8:00 P.M.

Afternoon Classics, M., W., Th., F., Sat.,	5:30 P.M.
Alcohol Education, Tue.,	2:45 P.M.
Angelus Trio, Sun.,	5:30 P.M.
Back to the Bible, M.,	4:30 P.M.
Bandstand, Sat.,	5:00 P.M.
Bible Quiz, Sun.,	5:00 P.M.
Birthday-Anniversary Program, W.,	3:30 P.M.
Bread of Life, weekdays,	8:30 A.M.
Chapel Service, M.,	8:15 A.M.
Child Evangelism Fellowship, Tue.,	9:15 A.M.
Christian Businessmen, M. to F.,	1:00 P.M.
Continued Story Reading, Tue. to F.,	11:30 A.M.
Dean's Quarter Hour, Tue.,	4:30 P.M.
Editor Speaks, The, Sun.,	4:30 P.M.
Evening Meditation, Sun.,	5:45 P.M.
Family Circle, F.,	4:15 P.M.
Friday Morning Songsters, F.,	11:00 A.M.
From a City Tower, M., W., F.,	2:15 P.M.
Gloria Trio, Sun.,	9:45 A.M.
God's News Behind the News, M.,	10:30 A.M.
Good News, Sun.,	10:00 A.M.
Good News in Song, Tue. to Sat.,	8:15 A.M.
M., W., F.,	6:15 P.M.
Gospel in Music, M., Tue., Th., F.,	3:30 P.M.
Tue., Th., Sat.,	7:30 P.M.
Grace Notes, Sun.,	8:30 A.M.
Haven of Rest, M., W., F.,	7:30 P.M.
Hebrew Christian Broadcast, Th.,	2:45 P.M.
Heroes of the Cross, Fri.,	7:00 P.M.
Home Hour, W.,	10:30 A.M.
Hymn Sing, M. to F.,	12:15 P.M.
Hymns You Love to Sing, Tue.,	3:15 P.M.
Thurs.,	8:05 P.M.
Keyboard Classics, M., W., F.,	2:45 P.M.
King's Highway, Tue.,	3:15 P.M.
Komfort Korner, M., W., F.,	5:15 P.M.
K.Y.B. Club, Sun.,	2:00 P.M.
Let's Praise Him, Sun.,	8:00 A.M.
Library Chats, Sat.,	1:00 P.M.
Listening Post, M. to F.,	5:00 P.M.
Living Water, Sun. to Th.,	7:00 P.M.
Lutheran Hour, Sun.,	3:00 P.M.
Mail Bag, F.,	4:05 P.M.
Marimba Specialties, Sat.,	1:30 P.M.
Masterworks of Music, Sat.,	2:05 P.M.
Meet the Students, Sun.,	4:30 P.M.
Melody Lane, M. to F.,	2:30 P.M.
Sat.,	8:05 P.M.
Men's Voices in Song, Sun.,	9:00 A.M.
Message, M., W., F.,	3:00 P.M.
Message to Israel, Sun.,	9:30 A.M.
Miracles of Science, Tue., Th., Sat.,	3:00 P.M.
Tue.,	8:05 P.M.
Missionary Echoes, M.,	9:15 A.M.
Moments of Melody, M. to F.,	1:30 P.M.
Moody Institute of Science, Sat.,	10:30 A.M.
Moody Press, M.,	4:15 P.M.

WDLN—Daily, 8:00 A.M. to 9:00 P.M.

Morning Classics, weekdays,	9:30 A.M.
Morning Clock, weekdays,	6:00 A.M.
Morning Meditation, Sun.,	8:45 A.M.
Musical Moments, Tue., Th.,	4:15 P.M.
Music Story, Tue.,	5:30 P.M.
Music Without Words, Sun.,	8:00 P.M.
News, weekdays, 7:00 A.M., 8:00 A.M.,	10:00 A.M.
12:00 M., 2:00 P.M., 4:00 P.M., 6:00 P.M.,	8:00 P.M.
No. 9 Elm Street, M., W., F., 10:15 A.M.,	8:05 P.M.
Odz 'n' Enz, Th.,	9:15 A.M.
Old-Fashioned Revival Hour, Sun.,	1:00 P.M.
Old Testament Stories, Sat.,	9:15 A.M.
Open Bible, Tue., Th., Sat.,	4:05 P.M.
Organ, weekdays, 7:10 A.M.,	9:00 A.M.
Sat., 12:15 P.M.,	3:15 P.M.
Organ Moods, W.,	9:00 A.M.
Organ Prelude, Sun.,	10:45 A.M.
Organ Recital, Sun.,	12:30 P.M.
Organ Vespers, daily,	6:30 P.M.
Prayer Circle, weekdays,	8:05 A.M.
Question Box, W., 4:30 P.M., F.,	10:30 A.M.
Quiet Hour, Sun.,	7:30 P.M.
Rainbow Trio, Tue., Th., Sat.,	11:00 A.M.
Religious News, M. to F.,	10:15 A.M.
Sacred Song, weekdays,	12:45 P.M.
Tue., Th., Sat.,	6:15 P.M.
Scandinavian Service, Th.,	4:30 P.M.
Saturday Songsters, Sat.,	3:30 P.M.
Shut-In Program, M.,	10:45 A.M.
Singing Strings, Sat.,	4:30 P.M.
Slumber Boat, Tue., Th.,	2:15 P.M.
Solo Time, Sun.,	10:10 A.M.
Stories That Live, F.,	9:15 A.M.
Story Time for Boys and Girls weekdays,	12:30 P.M.
Strings and Voices, Sun.,	3:30 P.M.
String Trio, Sun.,	4:45 P.M.
Student Pulpit, Sat.,	1:45 P.M.
Sunday Morning Service, Sun.,	11:00 A.M.
Sunday School Lesson, Tue.,	10:30 A.M.
Sat.,	7:00 P.M.
Tract League, Sat.,	4:15 P.M.
Treble Harmonies, Tue., Th., Sat.,	5:15 P.M.
Two Pianos, Sat.,	10:45 A.M.
Verse by Verse, M. to F.,	1:45 P.M.
World-Wide Missions, Th.,	10:15 A.M.
Voice of the Novachord, M.,	4:05 P.M.
Young People's Church of the Air, Sun.,	6:00 P.M.
Young People's Hour, Sun.,	4:00 P.M.
Your Church School, Sat.,	11:30 A.M.
Youth for Christ, Tue.,	10:15 A.M.

Note: Special broadcasts of Winona Lake Bible Conference will replace some regularly scheduled programs.

*WMBI †WDLN

Meet for the Master's Use

(Continued from page 730)

Christ is the only one who has ever been able to consecrate Himself. Aaron, the high priest, could not consecrate himself. We cannot consecrate ourselves; we can offer ourselves to Him for consecration, we can dedicate ourselves, but consecration is a divine act. Christ, who had an unchangeable priesthood after the order of Melchizedec could say, "I consecrate myself." What is the consecration of which He speaks?

One speaks with reserve and reverence of this mystery. Is not the answer in the opening utterance of the prayer. "Jesus . . . lifted up his eyes to heaven, and said, Father, the hour is come." What hour? The hour decreed from the foundation of the world; the hour foretold by patriarch, prophet and psalmist; the hour concerning which our Lord had so often said that it had not come.

But now it had come. It was the hour when face to face with the cross He was to achieve man's redemption by the sacrifice of Himself. It was the hour of His supreme glory. So He prayed: "Father . . . glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." Only by what Jesus Christ did on the cross of Calvary could He give eternal life to as many as the Father had given Him. Therefore when He prayed, "For their sakes I sanctify myself," that sanctification, that consecration, was the consecration of Himself as a sacrificial offering for the sin of the world and the salvation of mankind.

Note that our Lord's consecration of Himself was not an end in itself. It was not only for Himself, but for all them that should believe on Him through their word. The outcome of His consecration by the Father for His earthly mission was the calling forth and the equipping of His disciples for their mission, as indicated earlier.

But word and work and witness were not enough unless their message brought the news of redemption through the Redeemer. Now His consecration of Himself as a sacrificial offering was to be that they might be truly consecrated. This first by their salvation and sanctification through His death and resurrection, and then by sharing the divine task of making Him known to the world by the same spirit of sacrifice, that they might fill up that which was behind of the sufferings of Christ for His body's sake, which is the Church. This twofold consecration of our Lord is the true and sure foundation for our consecration.

BUT, YOU ASK, "Is there nothing that we have to do that we may be consecrated by Christ for the present world task? Is it all of Him?"

Ours is a very important part. It cannot be expressed better than in the appeal of Paul to believers in the Roman church of his day. He wrote to them:

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind" (Rom. 12:1, 2).


The apostle had been speaking of the depth of the riches both of God's wisdom and knowledge and of the marvelous provision of God's grace and His sovereign love toward man. "Of him, through him and unto him were all things," including themselves. "Therefore," he says, in pleading, winsome and simple tones, "I beseech you by the mercies of God," present your bodies, those temples of the Holy Ghost; your bodies, with all their powers and members; your bodies, those media through which God makes Himself known to the world, as living sacrifices, holy, acceptable to God, which is your rational service.

Be not conformed to this age, but be transfigured, metamorphosed by the renewing of your minds, changed from groveling to soaring. The means of this transformation is the Spirit of God and the truth of God.

This is our part in consecration. May God the Holy Spirit constrain many in this great congregation to make the supreme spiritual surrender to Him this night, that through you He may turn the world upside down and on its ruins establish His kingdom to His own glory. Amen.

"The woman saith unto him, Sir, give me this water, that I thirst not, neither come all the way hither to draw" (John 4:15).

But she wanted to get this good thing as a fairy gift, without any trouble; as we too wish to get answers to our prayers straight down from heaven without any toil or sacrifice to ourselves.—Hugh MacMillan.



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A Christian View of Race

[Continued from page 735]

Jewish persecution in many parts of our country; and the all-too-easy names "Wop," "Polack," "Nigger," used by so many of us.

Racism is an emotional and social rather than an intellectual and scientific attitude; and this feeling is usually built upon the color of the skin and alleged psychological distinctions. The first depends on the unmeasured amounts of carotene (a cell substance that gives "white" to a person's skin), or melanin (a cell substance that gives "brown" to a person's skin), activated by the actinic rays of the sun.

Its unreasonableness was pointed out by Abraham Lincoln, who said, in part: If the man near you has darker skin than yours, he is a Negro; but if his skin is lighter than yours, he is white and you are the Negro. Yet the majority of us still use skin color as a racial determinant.

Klineberg wrote in *The Science of Man in World Crisis*, in a chapter on Racial Psychology: "There would be no reason to anticipate any relationship between traits of personality and the amount of melanin or other pigments in the skin."

Just as impossible an argument is the psychological one which implies that the gene can transmit, from one generation to another, attitudes and behavior traits. Seligman, in *Race Against Man*, quotes Hogben (*Nature and Nurture*, 1933) as writing: "No desirable characteristics of human beings are known to be determined by a single gene."

WE DISTRUST ANY STRANGE GROUP because we don't understand it, and this misunderstanding is based upon fear. This fear, for example, of a minority group by a majority group is based on the numerically smaller group's desire to have social equality with the numerically greater. Two states, New York and New Jersey, have recently had their legislature pass "Antidiscrimination Bills," permitting Negroes to have the same educational and professional opportunities as the whites.

Equal opportunity with another race does not mean, as is feared in some parts of the country, equality in marriage. It does mean that, given the same educational chances, plus personal initiative, all men ought to have the same social rights to become what they want to become. A doctor can save a man's life no matter what the color of his skin may be. In the final analysis, the important part of a man is his thought processes, which should not be bound by illogical race prejudice.

The Jews, as we have pointed out, are a people not a race. They have been kept together by God for more than five thousand years by their common language and their peculiar belief in God.

God has promised to judge the nations for their treatment of the Jews: "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred,

and from thy father's house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed" (Gen. 12:1-3).

This is not an example of Jewish superiority nor an excuse for "we are the people" concept. Secular history certainly does not demonstrate any political or social supremacy by them. Indeed, the Egyptians and the Assyrians made the land of Palestine their favorite battle ground for many years. Rather, it is an example of God's choice of human instruments for His own purposes; in this instance, His supreme plan of salvation.

God has blessed the British for their fair treatment of the Jews in the past, and has caused the Nazis to be liquidated in a sea of fire for their murder of them. There is danger of God's displeasure falling upon America and Britain today, not only because of the wave of anti-Semitism that is flowing over our supposedly peace-leading countries, but because Palestine is fast becoming a political football with no one willing to carry out past promises.

WITH THE CURRENT BRAND of thinking bent by every wind of racial and social prejudice, we as Christians must make a definite stand against such attitudes. Love, the basic Christian principle, is the greatest political, moral and social dynamic the world has ever known. Love brought woman above the status of a slave; brought about the founding of hospitals, schools and colleges; influenced governments for the better; and it has brought about higher standards, humanly speaking, for moral conduct in the world. Think how much worse it would be without Christianity.

Only by this love—"the love that pass-

A BETHANY

He will rest in his love, he will joy over thee with singing.—Zephaniah 3:17.

BY the late KATHARINE C. SHAPLEIGH

And can it be, beloved Lord, that Thou Who lovedst me while yet I knew Thee not, Canst joy in one unworthy then as now Of such high fellowship? The crimson blot Of hateful sin Thou dost behold no more, For Thine own precious blood has covered it

And washed it white as snow. Now I implore

Thy grace, that as at Thy dear feet I sit And hear Thy word, I may discern Thy will,

Behold Thy face, feed on the living Bread, Rise up to minister to those who still Wander like sheep untended and unfed. So let Thy life in me be manifest, So may the Holy Spirit fill and own, That in this heart of mine Thou canst find rest,

A Bethany kept for Thy use alone.

eth all understanding"—can men of different "races," cultures, social groups and attitudes meet on a common ground to settle recognizable differences.

If we compare the dynamic of Christian love with the ethical systems of Confucius or Buddha, or the social systems of Marx and the New Deal, or monarchy and democracy and the United Nations, the love philosophy of the Christian viewpoint plumbs the deeper depths of human experience, for it alone can satisfy the human need of soul peace and security, doing away with prejudices and hatreds, by the acceptance of Jesus Christ as one's personal Saviour and Lord.

Briefly, our conclusion is that there is no ground for racial prejudice and hatred, for science confirms the scriptural record that God made all men of one blood and through salvation's plan Jesus Christ makes all men equal in Him.

Goal Posts

[Continued from page 741]

and performance of duty, to maintain an equal respect as victors who believe in and practice the principles for which we fought."

The General's goal posts were draped with the spirit of reconciliation. He had won the victory in his heart, as well as on the battlefield.

But Admiral Halsey is reported to have said regarding the delegates of the Japanese government who boarded the battleship *Missouri* to sign the surrender terms for their nation, that he would "like to have kicked each Japanese in the face." The Admiral's goal posts were draped with the spirit of revenge. He won the victory on the sea, but not in his heart.

Paul lived a crucified life in Christ. His goal posts were draped with "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5:22, 23). Thus he was able to say: "I press toward the mark for the prize of the high calling of God in Christ Jesus."

The Revelation in a Son

[Continued from page 732]

to miss it? Let me be certain of one thing, that I refuse not him that speaketh (cf. 12:25, 26).

"We see a vision. It is One seated upon a throne. He once passed through this scene below; His path was rough and thorny, meeting with bitter hatred and rejection, and ending in shame upon the cross. He, in love to our souls, came down to earth to save us by that death upon the cross, and now He lives in the presence of God to bring all His saving power to bear upon us.

We have a victory. Just as sure as He is there now, we will be there later. The fact that He is there is the pledge that we shall soon be with Him. In the meantime His grace is sufficient for us as we pass along this wilderness scene. All our strength and all our power are obtained from that soul-sustaining sight of Him at the right hand of God.

Youth Supplement

S. MAXWELL CODER



POWER *for the machinery* + + + By WARREN FILKIN



EVERYWHERE young people's leaders are looking for the secret of leadership, for new organizational methods and set-ups. Several of the larger denominations have experienced a more or less complete organizational overhaul in the last three decades, some of them on more than one occasion. The theory is that the organization needs improvement and change. Therefore it is revised to meet the pressure of the times.

That each of these organizational set-ups has had numerous points of merit goes without saying. That these changes from time to time were needed does not need to be discussed. Leaders probably felt a deep sense of need, or they would not have made the recommendations which brought about the new plans.

Years ago somebody said that the world is looking for better methods, but that God is looking for better men. Like many epigrammatic sayings, this is only partly true. God surely wants us to use the best methods possible.

The founder of the Salvation Army sensed this truth and is credited with saying, as he sought to defend the use of the popular melodies of his day in the spreading of the gospel, "The devil has no right to have all of the good music."

The world has been quick to grasp methods and means for accomplishing its ends. Jesus Himself pointed out the fact that "the children of this world are in their generation wiser than the children of light" (Luke 16:8).

But the work of Christ needs more than methods. These by themselves become cold and hard and lifeless. What makes methods take on life and vitality? If new methods are all that are required to make the work of Christ thrive in your community and mine, why not institute the better methods right away?

To be sure, there are some communities which would not, even today in our era of change, welcome any change in the conduct of the Lord's work. This is in spite of the fact that they accept change, either willingly or unwillingly, in

the tangible and visible world about them. Why not go ahead and make the necessary changes which will make the work of Christ thrive in your community and mine?

The answer is that in many quarters the recommended changes in methods, organization, programs, and all that is related to these things have been made, and yet the work has not prospered, the work has not thrived. Things have dragged along without much more, if any, interest than was noted before. What is the matter?

In all fairness, we ought to say that perhaps the new methods were not really tried out. It may be that they were never really instituted, not given a real chance. But let us grant for the sake of discussion that the methods were given a fair trial, and the young people's work kept on just dragging along. What was the matter?

Somewhere along the line the experts left out something. Somewhere along the line they missed an element which, when lacking, makes the entire work drag.

I was on a bus recently, paying no attention to our progress until I noticed that we had stopped too long at a certain red light. Several were getting off the bus. Then I noticed that we were all supposed to get off and board the one following us. What was the matter with the one on which we were riding? I do not know. The motor was running, and it pulled away under its own power after we had lightened its load. But for some reason the bus could not go with its passengers aboard. Evidently something was wrong on the inside.

That is the picture of much organizational planning. It looks good on paper. It makes a good item for discussion, but it just does not work.

Is there an inner dynamic that all organizational "machinery" must have to make it go? If there is, what is it? It seems to me that such a dynamic is needed, and that it comes from individual love and consecration to Christ on the

[Continued on page 785]

PRESERVED HEARTS

by C. Norman Bartlett

To the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.—I Thessalonians 3:13

At certain seasons of the year we find the average housewife exceedingly busy putting up preserves of one kind and another for the weeks and months that lie ahead. How careful she is to see that every jar is sealed against any possibility of the contents being spoiled. She takes every precaution to ward off the menace of contamination. What a delight it is to feast upon these luscious fruits and vegetables during the winter long after the time for fresh products is past.

But there is such a thing as spiritual preserves. Preserved fruits of the spirit are infinitely more delectable and essential to life than canned garden products. Yet few people seem to sense this very elementary truth.

In the verse quoted above we find the apostles praying that God may keep the hearts of the Thessalonian Christians as treasures for Jesus to enjoy at His coming in glory with all His saints.

May God preserve within us those fruits of trust and love and all spiritual graces which make the personality more appetizing than all the banquets of earth. Moreover, there is nothing our Saviour so delights to feast upon in time and eternity. May our heavenly Father preserve within us what so pleases Christ. But we must first acquire what we would thus have God preserve.

For the Confirmation of the Faith

A penetrating discussion of a new and
subtle attempt to divorce the written
Word from Christ the living Word

by WILBUR M. SMITH

RECENTLY in one of the most influential religious journals of our country, brilliantly edited, but with a notably liberal attitude toward biblical and theological questions, there was an amazing article by the editor carrying the heading "Protestant Misuse of the Bible."

Inasmuch as this article will be read by thousands of ministers in this country, and some of its errors will be by many of them taken directly into the pulpit and approvingly reiterated; because the sentiments expressed in this article are often heard in different pulpits and seen in much of the literature that is now coming from our religious press, and because the argument seems to give such pre-eminence to Christ that many Christian people will at once nod their heads and say, "This is right," I have thought that the matter ought to be touched on in this page for young people. Let me quote first of all what the editor says:

"Protestantism is bedeviled by its unscriptural use of the Scriptures. It has put the Bible in the wrong place—in an unbiblical place; that is, a place it does not claim for itself, but rather condemns. It has put it in the place which Christianity accords to Jesus Christ alone. A false biblicism is, I believe, the root source of Protestant weakness. . . .

"In the degree in which attention is focused upon the Bible as the authority, the authority of Christ is bound to be eclipsed. The Protestant mind has not allowed Christ to be the interpreter of the Bible; it has used the Bible as a legalistic and literalistic interpreter of Christ. . . .

"It is strange that the irony of this delusion that the authority of the Bible is the basis of unity in the Church has escaped the serious consideration of Protestant intelligence. Strange, too, that it has not been discerned how such misuse of the Bible dethrones Christ. Note carefully: I do not say that the Bible dethrones Christ. On the contrary, it bears witness that Christ alone is the Head of His Church. It is the misuse of the Bible that dethrones Him.

"Nowhere does the Bible claim to be an authority above Christ or upon which His authority depends. Its Old Testament looks forward to Him. Its New Testament bears witness to His life, teaching, death and resurrection; in factual account, in poetic vision, and in discursive interpretation. The Bible is not the source of our faith, or the ground of it, or the proof of it. Christ alone is the source, the ground, and the proof of our faith.

"The Bible is the nourisher of our faith, of our devotion and of our understanding of Christ. It is auxiliary to the authority of Christ, not a substitute for it. It is like the photograph of his mother which a young man takes with him into the army. He turns to it again and again to keep vividly before his mind the dear countenance which he cannot now see face to face. But the photograph is not the reality.

"The New Testament is a mirror in which is reflected the face of Christ as He was seen by His first disciples and the early Church. But the reflection is not the reality. The reality—the real Christ—was alive in the hearts of these first believers, and His living presence has never been withdrawn from His Church. It was He, alive in their hearts, who

formed them into a community of which He was Himself the Head. They had no New Testament; they had *Him*. . . .

"And Christ can come into His exalted place as the Head of His Church only when the Bible and every other claimant of authority is subordinated to Him."

We do not have space here to go into each sentence, or even the quotations we have made from this long article, but let us at least consider some fundamental principles regarding the authority of the Word of God in relation to the authority of Christ.

First of all, we should remember that we know nothing about the life and work of Christ on this earth except we know it from the Word of God, and principally from the New Testament. We know nothing of the character of Christ, we know absolutely nothing of what Christ said, we know nothing of the purpose of Christ in His holy death, we know nothing of the historical resurrection of Christ, we know nothing of His ascension into glory and His coming again except we find it in the New Testament. If we insist upon the authority of Christ, where are we going to get any conception of the Christ who is our authority but from the Word of God?

When we think of the authority of Christ, we certainly mean that His words carry authority, that His work carries authority, that His character is authoritative as ideal, and that His leadership has authority for us. Now, where are we going to know anything about the words and character and work of Christ except in the New Testament? If this Book does not speak to us with authority—with absolute authority—then we are left to cut it to pieces as we please, to take those portions of it that appeal to us and reject the rest, with the result that we have an emasculated, a perverted, distorted Christ.

The only true Christ we know anything about fundamentally is the Christ in the New Testament, and no one has any revelation from Christ today or any guidance from Christ except it originates from the revelation of Christ in the New Testament.

The writer of this quoted article speaks as though the Bible were human and Christ was divine, and that taking the Bible as a work of authority we are injecting something between the relationship of Christ to His followers. Now, the Bible does not speak of itself as a human document; that is, although it was written by men who lived on this earth and had human experiences, it was so written by divine inspiration that it becomes the actual Word of God. Nearly two hundred times in the Old Testament alone we find the phrase "the word of God."

Often this word was given by the Spirit of God in the hearts of His prophets in a way that we do not fully

(Continued on page 786)



Are YOU Ambitious?

by Helen I. Needham

*Spiritual truth illustrated
by a famous literary classic*

WHAT is your greatest ambition? What do you really want out of life? Probably what most people want is happiness. But what makes people happy? This is a question that has occupied the minds of men and women far wiser than we are. But it is something good for us to think about.

Do you remember Hawthorne's story of New England, *The Ambitious Guest*? It is old-fashioned, but it is still good reading. It is September in the Notch of the White Hills. A mountain towers above the little country inn; the stones rumbling down its sides often startle the humble landlord and his family at midnight. But, as the father has a habit of saying, "The old mountain sometimes nods his head and threatens to come down, but we are old neighbors and agree together pretty well on the whole."

One night the family are all about the comfortable fire when a traveler on his way to Vermont stops by to spend the night. The conversation takes an odd turn as the evening progresses. The young stranger, a rather handsome young man, starts reminiscing about how he dreads the thought of oblivion after death, of leaving the world without being missed or remembered by succeeding generations. Each starts then to tell his ambition.

The ambitions expressed are interesting. The father thinks that he would like to be a squire and do good in the community; other than that he simply wants to die having people know that he "lived an honest man and died a Christian." The mother, motherlike, expresses no ambition at all for herself. The girl, seventeen, glancing shyly at the stranger, comments that she feels "lonesome." (On the side, the young man teases her a little for feeling "lonesome" in her own home and by her mother's side.) The old grandmother expresses the odd request that someone hold a mirror in front of her face when she is dead that she may be sure that she looks just right!

The children, listening from their beds in an adjoining room, then get to talking busily among themselves. Finally, one little fellow voices their ambition by calling out that they want the whole crowd to go out right then and "take a drink out of the basin of the Flume!"

Suddenly, in one awful moment, the old mountain fulfills his threat to "come down," and the whole side of the moun-

tain comes crashing upon the unfortunate company in a cataract of ruin. The story ends with the sentence, "Their bodies were never found."

The thing that interests us at the moment is the expression of ambitions. Why do many people in our day long so much for certain things that don't materialize and struggle so hard to achieve things that fail to bring happiness even when they are realized? Why is so much time spent by young people—and others—in idle pursuits that actually give no satisfaction? God asks that same question in these words: "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not?" (Isa. 55:2). Now, honestly, why do we?

"If I could have a car and plenty of money, I'd be happy," a young man said. "I spend all my money (sometimes as much as \$16 at once)," a high school girl said to me a few weeks ago, "and then I look back and don't know what I've done with it." Knowing something of how she had been spending her time, I looked at her and said, "It would be too bad if you were to come to the end of your life and have to say, 'I've spent all my life, and now I look back and don't know what I've done with it.'"

What do you think is the trouble with Sue (to give her a fictitious name)? If she had the ambition to be something, rather than simply the inclination to be doing something and going somewhere, she might be saving that money of hers and using that time of hers to some purpose. Don't you think so? If a girl wants to become a nurse, a teacher, a stenographer, a dietician, a librarian, an airline stewardess, a missionary, an intelligent homemaker—anything worthwhile—if she really wants to become one of these

enough, she will not have an aimless life. But there is a still higher and deeper way to look at all this.

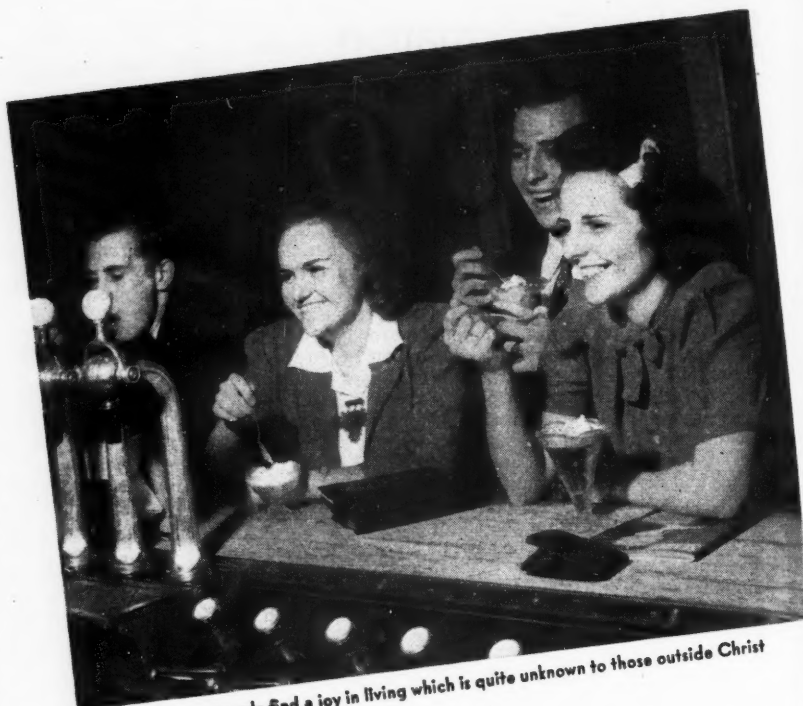
There was a "prodigal son." (Of course, there have been many prodigal sons, and many prodigal daughters.) This one (and who hasn't heard his story?) "wasted his substance with riotous living." He must have had a wonderful time spending all that money. Or did he? Someone has said that the happiest moment of that boy's life was when he buried his face on his father's shoulder and said, "I have sinned."

The Word of God tells us plainly some things not to seek and then some things to seek. We are warned against seeking honor of men and of failing to seek "the honor that cometh from God only" (John 5:44). While the Bible says, "Let no man seek his own" (I Cor. 10:24), it also tells about a place where all were seeking "their own, not the things which are Jesus Christ's." Did people with such ambitions perish with the early Church?

It is hard to keep our ambition directed toward the things of heaven. This is because we are children of two worlds; and everything in this world, as well as everything in our old nature, is against that holy ambition. It has been well said that this world is not "a friend to grace." I have found the world to be quite the opposite, and so have you if you have sought at all to please God.

But we have a most encouraging promise: "Ye shall seek me, and find me, when ye shall search for me with all your heart" (Jer. 29:13). When the Lord says, "Seek those things which are above" (Col. 3:1), in spite of all the insufficiency and the humiliating failures of the past, a believer can say to Him in confidence, "Thy face, Lord, will I seek" (Ps. 27:8). The things that glorify God are the

[Continued on page 786]



Christian young people find a joy in living which is quite unknown to those outside Christ

What Manner of Man Is This!

SOMETIMES a single phrase or sentence of Scripture gathers to itself so many important truths that it becomes a key to a chapter, or a center around which cluster the dominant thoughts of an entire book of the Bible.

Such a phrase is found in Luke 8:25, in the exclamation of the disciples on beholding the power of the word of Christ. They cried out, "What manner of man is this!" And in their expression of wonder is to be found a useful key to the Gospel according to Luke, for it has long been observed that there is a peculiar and wonderful emphasis in this book of the Lord Jesus Christ as Man, in contrast with His portrayal as King in Matthew, as Servant in Mark, and as Son of God in John.

Suppose we take the disciples' phrase, and, confining ourselves to Luke 8 alone, search out a number of answers to their wondering exclamation. We find that we have not only an interesting Bible study which may be used as a topic for a young people's meeting, but likewise a method which may be applied to other Scripture portions. What manner of Man is this, indeed!

1. This is a Man who has power to teach as never man taught, so that it could be said of those who heard Him, "Unto you it is given to know the mysteries of the kingdom of God" (v. 10). No one but He is able to remove the darkness which rests heavily upon the human intellect with regard to things eternal and invisible. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (I Cor. 2:14).

2. This is a Man who has power to bring to light all the secrets of the past, for He could say, "Nothing is secret, that shall not be made manifest; neither anything hid, that shall not be known and come abroad" (v. 17). Who but Christ, the eternal Son of God, could display such knowledge of things forgotten and covered in the past, and of the distant future when the books will be opened and heaven's records of human deeds made bare (Rev. 20:12). "I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done" (Isa. 46:9, 10). Verse 17 is thus a definite claim to deity.

3. This is a Man who has power over nature. He "rebuked the wind and the raging of the water: and they ceased, and there was a calm" (v. 24). A sight never before seen on land or sea was beheld by the disciples that day, when they saw both the wind, the cause of the storm, and the waves, which so terrified the twelve, suddenly cease their raging at the spoken word of Jesus of Nazareth. That Jesus is Jehovah is evident, because it is of no other than Jehovah of hosts that it is written, "Thou rulest the raging of the sea: when the waves thereof arise, thou stillest them" (Ps. 89:8, 9).

4. This is a Man who has power over the unseen world. One of the miracles

of Luke 8 is concerned with the casting out of a legion of demons by the word of the Lord, bringing deliverance to a demoniac from bondage to the invisible world of evil spirits (vv. 27-33). Ignorant unbelief sometimes scoffs at the teaching of the Bible about the existence of demons, but missionaries among sin-darkened primitive people know of their terrible reality and power. Scripture not only teaches us much about them, but it reveals their absolute subjection to Christ, since they recognize His deity (Matt. 8:29).

5. This is a Man who has power to

command His followers. Much as the individual who was freed from bondage to supernatural evil power by Christ must have longed to be with Him, he was told to go forth as a witness to what God had done for him. "Return to thine own house, and show how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him" (v. 39). He has the same power over us, and everyone who has witnessed His saving grace is glad to be subject to His guidance.

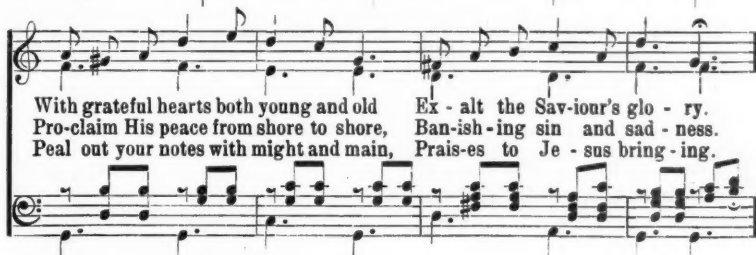
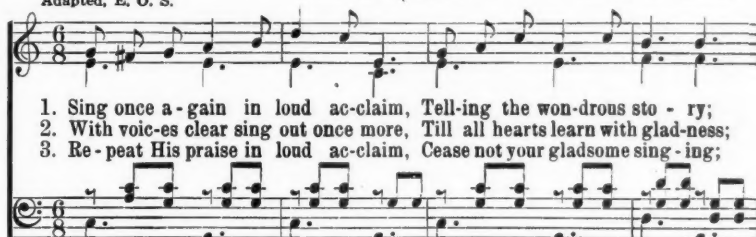
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Praise Him, Praise Him

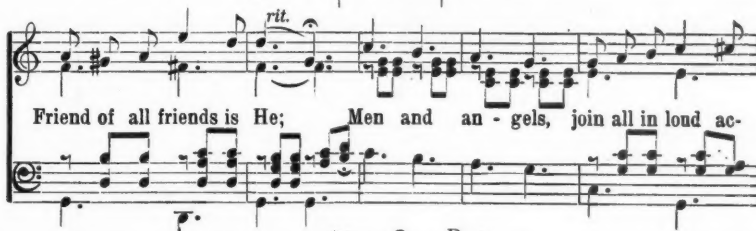
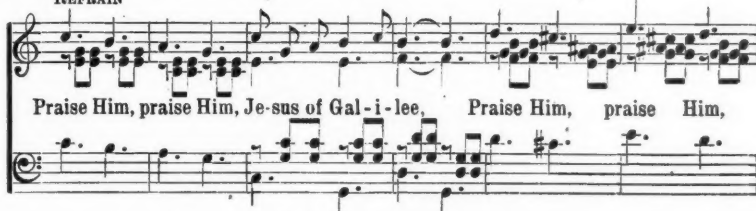
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A novel attack on juvenile delinquency has been made by the mayor of an Alabama city. He sentences offenders to attend Sunday school for varying lengths of time. Only the mayor and the offender know about the sentence imposed.

The success of his plan is measured by the fact that during the last five years not one instance of a second offense is recorded against any delinquent thus "sentenced." Furthermore, the majority of them continue to attend Sunday school after their "terms" are up.

During the past year, the Christian Airmen's Missionary Fellowship has grown from its original nucleus of five airmen to more than two hundred active members, some of whom are now available for service on the mission field.

The purpose of the Fellowship is to acquaint Christian airmen with opportunities to serve their Lord in the field in which they are trained, and to acquaint mission-minded Christians everywhere with the practicability, economy and effectiveness of using aircraft in mission work.

CAMF publishes a quarterly magazine called *Missionary Aviation*. The numbers issued thus far have brought enthusiastic comment from many missionary sources.

According to the *Religious Telescope*, the study of the Bible has been made compulsory in all Protestant high schools in the Province of Quebec.

A general moral collapse by the end of 1950 was predicted by Professor Goodwin C. Watson, of Teachers College, New York City, in a recent address made before the International Council of Religious Education.

According to Dr. Watson, this moral collapse will be accentuated by a shortage of husbands, an increase in the divorce rate, and increased employment of women. He further predicted that a religious attitude will not advance materially during the postwar period, but that fundamentalist youth organizations will grow and flourish.

As a memorial to the war dead of their community, the 245 members of the Syracuse, Mo., Baptist Church have undertaken the financial support of a missionary who is to sail for Japan as soon as government regulations permit.

An article in *Asia*, entitled "Questions Indians Asked Me," included two questions which were decidedly uncomplimentary to American troops stationed in India.

"What kind of men are Americans, and what was the social positions of those whom we so unfortunately met during the war?"

"You may know that once my people had high regard for Americans, but now to most of us this regard is eclipsed. A few Americans are different, but why so few?"

The reason for this changed attitude may be suggested by a further quotation:

"Not 1 per cent, alas, of your soldiers do not drink wine! If there are some good-hearted Americans, as you say, why couldn't I come across some of them living in India? I have been working in an American war office for two years."

The Committee on Friendly Relations Among Foreign Students, sponsored by the Y.M.C.A., reports that 10,445 foreign students were enrolled in institutions of higher learning in the United States during 1945-46. Of these, a total of 1,613 came from Canada; China was represented by 1,298 students. An increasing number of students continue to come from Latin America, the total for the past school year being 4,638.

The GI Bill of Rights has been extended to include the Hebrew University and the Haifa Technical School, both in Palestine. According to the *American Hebrew*, two hundred former Jewish soldiers of the American army will receive permission to study at these two institutions.



The Department of Agriculture discloses the tragic information that Americans are smoking 50 per cent more cigarettes than before the war.

National Evangelical Youth, which organization formerly had an associate relationship with the National Association of Evangelicals, has come under full control and direction of the N.A.E., by action of the Youth Conference, taken at its annual meeting held in Minneapolis, April, 1946.

District Attorney Fred N. Howser, of Los Angeles, Calif., says that radio crime programs are "a menace to society." "They contribute to juvenile delinquency more than any other one thing," he charged in an address. "Some crimes in Los Angeles County are duplicates of broadcasts."

"They ridicule law enforcement officers, glamorize crime and criminals, and are more habit-forming than narcotic drugs." Well said, Mr. District Attorney! We hope Christian parents everywhere will follow your advice and shut off the radio if their children can't get any better programs than the crime stories.

—The Pentecostal Evangel.

Moody Monthly

Power for the Machinery

[Continued from page 780]

part of each member of the organization. As they love Christ and commit their lives to Him, they listen to Him and hear His call. He enables them to speak and direct.

Only as young people give Christ the pre-eminent place in their lives can their organizational work be what it ought to be. Otherwise, it is just like turning so many wheels. It is operating machinery for machinery's sake. How tedious it becomes! What drudgery! But when Christ becomes Lord, the work takes on new life. Then the methods work—and the better the methods the more efficient the work.

Unfortunately, there is no way of guaranteeing that young people will meet the conditions for obtaining this inner dynamic. Sometimes we have to content ourselves with the mere movement of machinery, in the hope that while young people are turning the wheels they will get a sight of Christ and commit their all to Him. And frequently this happens, but not frequently enough.

The experts who plan our programs assume that we love Christ supremely. They assume that we really mean that we will do anything He asks us to do, that we will go anywhere He bids us and at whatever cost. This is a long assumption, and all too often a false assumption.

Young people seeking to lead other young people should examine themselves. They should look at others, perhaps, but most of all they should be sure that they themselves have laid their all on the altar of sacrifice, that they have yielded heart and life, talent and ambition—everything—to Jesus Christ.

★ ★ ★

What Manner of Man Is This?

[Continued from page 783]

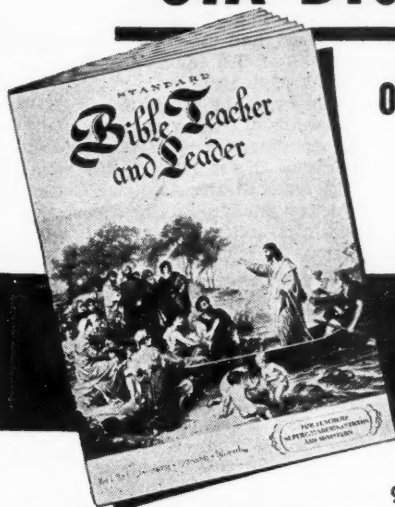
6. This is a Man who has power over disease. One person who, according to Luke, himself a physician, could not be healed by natural means reached out in faith and was instantly healed by the Lord (vv. 43, 44). How many other needy cases there may have been in that multitude, we are not told, but they did not appropriate the healing virtue of Christ any more than most people take advantage in our day of the offer of full and free salvation from the sickness of sin.

7. This is a Man who has power over death. Luke 8 closes with the record of our Lord's taking the hand of a young girl who had died, and saying, "Maid, arise!" At His word, this little child was given life and restored to her parents again. Christ has power to restore our loved ones to us after they have left us in this life, and to bring to us eternal joy with them and with Him (I Thess. 4:13-18).

It is wonderful to think that our lives will close as does this chapter from God's Word, with the voice of the Son of God calling us to rise in His presence to enjoy life forevermore.

August, 1946

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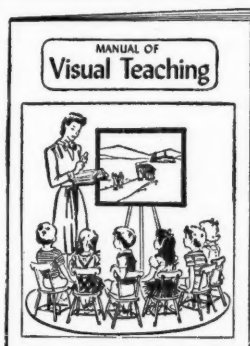
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For the Confirmation of the Faith

[Continued from page 781]

understand, but nevertheless in a real and definite way. The only record we have of this word of God to the prophets and servants of God of the Old Testament is in the Bible, and that Bible is called the Word of God. Jesus referred to it as the Word of God Himself (see, e.g., Luke 8:11; 11:28). The apostles spoke continually of it as the Word of God, oral and written (Acts 4:31; 12:24; Eph. 6:17; I Thess. 2:13; I Pet. 1:23; I John 2:14).

If the Bible is the Word of God, then it is absolutely authoritative for us. If it is the Word of God, it is God's revelation to us.

This revelation is of a dual nature. Christ is the Word of God and the Bible is the Word of God. Christ is the Word of God incarnate in human flesh; the Scriptures are the Word of God recorded. They do not contradict each other; the one makes possible the other. We know nothing of the incarnation of the Word of God in Christ except we know it through the written Word, and the written Word of God bears testimony to the incarnation of God in Christ the Word.

The editor whom we have quoted says that the early Church did not have the Bible, or rather, the New Testament, but they had Christ. This is misleading in a dual way. First of all, the early Church did have a Bible—it had what they called the Holy Scriptures; it had the word of the prophets, concerning which the writer of the Hebrews begins his epistle.

Furthermore, with this ancient revelation in their hands, they went everywhere

preaching the Word, and proving from the Scriptures that Jesus was the Christ, the Son of God. Everywhere that Paul ministered in the synagogues, he would open these ancient Scriptures and prove to them that Jesus of Nazareth whom the Jews had crucified was indeed the Messiah of God (Acts 17:2; 18:28; I Cor. 15:3, 4; Gal. 3:8).

Moreover, the early Church did have the words of Christ, communicated from the apostles to others orally, but still the words of Christ. They orally recounted and repeated the deeds of Christ, the gracious ministry of Christ, the sermons of Christ, and everything important concerning the death, the resurrection and the ascension.

It is deceiving to uninitiated Christians to tell them the early Church had Christ but did not have a Bible. The only Christ they had was the Christ of whom the apostles spoke, and they knew nothing about this Christ except from witnesses who had accompanied Him for three years, or from those who had heard the testimony of these witnesses. The early Church would have had no Christ at all if they had not heard these words about Christ orally uttered, now found written for us in the New Testament.

Finally, though much more could be said on this subject—and we may come back to it later—wherever the authority of the Bible is rejected and the so-called authority of Christ is elevated to the denial of the authority of the Scriptures, you begin to lose the true Christ. This has been proved over and over again in the Christian Church.

Take, for instance, the Unitarian Church, which long ago rejected the authority of the Bible. One hundred years ago they had men who were really eulogizing Christ, and who, sometimes with great ability, spoke of the glory of

His character and the beauty of His words. Today all of that is gone, and the Unitarian denomination has recently, by official action, let it be known that they do not want to be called Christian or to be related to Christ, but intend to give themselves to the work of social betterment, striving for international peace and philanthropic enterprises.

This is also true of the Quakers. The Quakers put much emphasis upon inner light and less and less upon teaching the importance of the Holy Scriptures. Years ago the Quakers divided in two, the orthodox on one side and the Hicksites on the other, the latter being those who deny the deity of Christ. Now the two have merged, but the Hicksites did not come over to the orthodox side, but drew to them the major portion of that group which was once identified as orthodox.

I repeat that all down through the history of the Church, when the absolute authority of the Word of God is given up, sooner or later Christ as the Son of God in His redeeming work and glorious resurrection, in His priestly ministry and coming again, is covered with the haze and mist of speculation, and everything else is preached except Christ and Him crucified.

It is not true that where the Scriptures are recognized as authoritative, "the authority of Christ is bound to be eclipsed." The people today who receive Christ as absolute Lord are those who recognize the Scriptures as of supreme authority.

The Westminster Confession of Faith expresses the conviction of the entire Christian Church, that is, all those who are true believers, who accept Christ as Saviour and Son of God, when it says, "The authority of Holy Scripture, for which it ought to be believed and obeyed, dependeth not upon the testimony of any man or church, but wholly upon God (who is truth itself), the author thereof, and therefore it is to be received because it is the Word of God."

★ ★ ★ Are You Ambitious?

[Continued from page 782]

things that make a Christian happy; any other things make him miserable.

Greek students tell us that the literal translation of II Corinthians 5:9 is this: "Wherefore we are ambitious, that . . . we may be accepted of him" (marg.). Oh, that is an ambition to covet and to yearn after!

Whatever you want life to mean to you, make it your definite ambition to seek first "the kingdom of God, and his righteousness" (Matt. 6:33) in the very practical things of every day. All the rest will be added unto you. God says they will!

THE WATCH

Like a good Christian, it must:

1. Be pure gold.
2. Have an open face.
3. Be full of good works.
4. Be well regulated.
5. Have busy hands.
6. Be trustworthy.
7. Be wound up daily.



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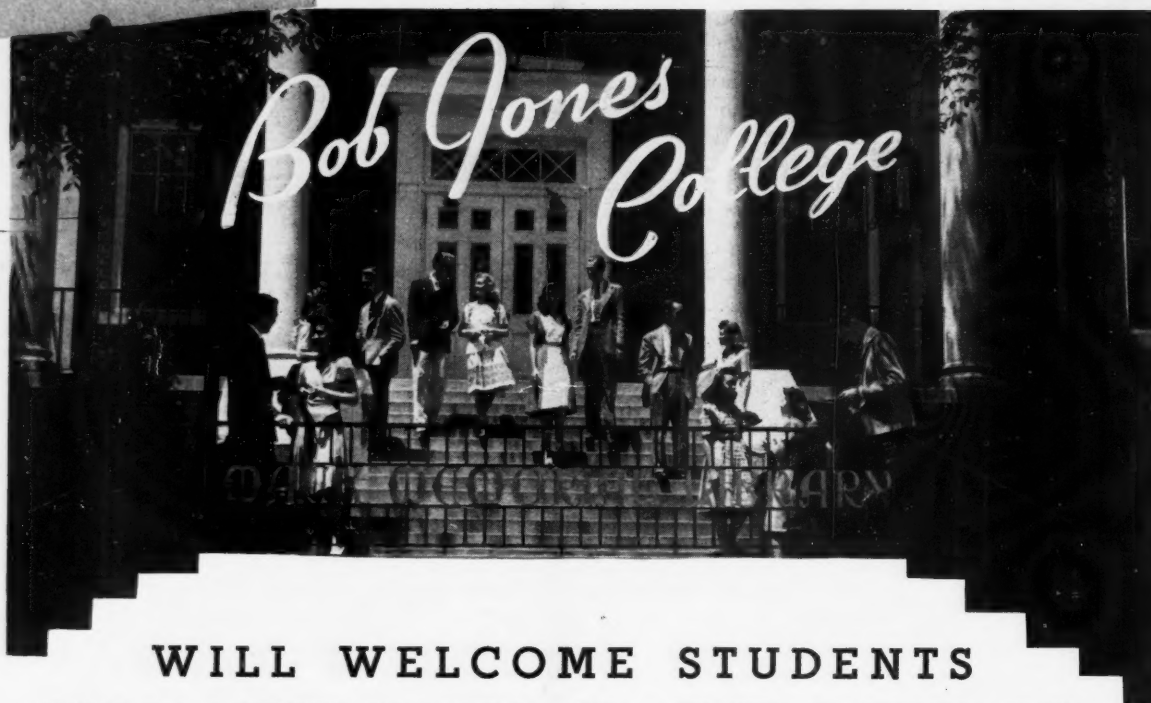
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